THE

POLITE PHILOSOPHER:

12355. a. 37.

OR,

An Essay on that Art which makes a Man *happy in himself*, and *agreeable to others*.

He who intends t' adviſe the young and gay,
Muſt quit the common road—the formal way
Which hum-drum pedants take to make folks wiſe,
By praiſing virtue, and decrying vice.
Let parſons *tell what dreadful ills will fall*
On ſuch as liſten when their paſſions call:
We, from ſuch things our pupils to affright,
Say not they're ſins, *but that they're* unpolite,
To ſhew their courage, beaus *wou'd often dare,*
By blackeſt crimes, to brave old Lucifer:
But who of breeding nice, of carriage civil,
Wou'd treſpaſs on good manners for the dévil;
Or, merely to diſplay his want of fear,
Be damn'd hereafter, *to be laugh'd at* here?

THE EIGHTH EDITION.

EDINBURGH:
Printed for ALEXANDER DONALDSON, and ſold at his Shop (No. 48.) St. Paul's Church-yard, London.

M. DCC. LXXVI.

BRITISH MUSEUM

PREFACE
TO THE
SECOND EDITION.

THE POLITE PHILOSOPHER *was printed originally at* Edinburgh *, *and part of the edition ſent up to* London. *The novelty of the title, and, to ſay truth, of the performance itſelf, for it is written in a manner never before made uſe of in our language, recommended it to ſome, and prejudiced it in the opinion of others; but time, which is the touchſtone of ſuch productions, did juſtice to this work, and at laſt procured it an eſteem, not only here, but abroad. This, together with my great eſteem for its ingenious* AUTHOR, *who is now in* Italy, *and who is allowed by all who know him to be truly a* POLITE PHILOSOPHER, *occaſioned my ſending this ſecond edition into the world.*

* In the year 1734.

The intent of the author (for I very well knew his intent) was, to make men aſhamed of their vices, by ſhewing them how ridiculous they were made by them, and how impoſſible it was for a bad man to be polite. It may be, graver books have been written on this ſubject, but few more to the point; its author being equally ſkilled in books and in men, in the dead languages and the living: I preſume, therefore, that his obſervations will be generally found true, and his maxims juſt.

At firſt ſight, it may ſeem that this book is calculated only for a few; but I beg leave to obſerve, that in truth there are but few to whom it may not be uſeful As every man in his ſtation ought to be honeſt, ſo every man in his behaviour may be polite; nay, he ought to be ſo, becauſe he will be ſure to find his account in it; ſince it is a quality eaſier diſcerned, and of conſequence ſooner rewarded, than the former. We muſt know and converſe with a man, to be convinced of his probity; whereas we perceive at firſt ſight whether he has good manners; by this we are prejudiced

in

in his favour: and who then would not ſtrive to learn an art at once ſo eaſy, and ſo extenſive in its uſe?

But, if it be beneficial to all, it is peculiarly neceſſary to YOUTH. *It is at once a remedy for baſhfulneſs, and a preſervative againſt the contrary vice. A polite perſon ſtands in the middle, between a ſheepiſh modeſty and a diſtaſteful boldneſs. It is the habit which adds the laſt poliſh to education, brightens the man of letters, and ſpreads a gloſs over that ſort of learning which would otherwiſe appear pedantic. The polite man may not only underſtand* Latin *and* Greek, *but may alſo introduce them into diſcourſe, provided it be before proper company, and on a proper occaſion. The unpoliſhed ſcholar lugs them in whenever they occur; quotes* OVID *to his miſtreſs, and repeats a paſſage from* POLYÆNEUS *to a captain of the guards. To our youth therefore I beg leave to recommend this conciſe manual, which will coſt them but little time to read, and no great pains to practiſe.*

TO THE
AUTHOR.

——*Velat materna tempora* myrto. VIRG.

WHEN vice the ſhelter of a maſk diſdain'd,
When folly triumph'd, and a *Nero* reign'd,
Petronius roſe, ſatyric, yet polite,
And ſhew'd the glaring monſter full in ſight;
To public mirth expos'd th' imperial beaſt,
And made his wanton court the common jeſt.

IN your correcter page his wit we ſee,
And all the *Roman* lives reſtor'd in thee:
So is the piece proportion'd to our times;
For every age diverſifies its crimes;
And vice, with *Proteus* art, in one conceals
What in the next more boldly it reveals;
In diff'rent ſhapes drives on the laſhing trade,
And makes the world one changing maſquerade.

THE griping wretch, whoſe av'rice robs the town,
To gain his point, a holy look puts on;

To

To earth directs his hands, to heav'n his eyes,
And, with a ſhew of grace, defrauds and lies.
Th' ambitious courtier, but for diff'rent ends,
With ſeeming zeal the public good defends.
Th' enthuſiaſt thinks to him the ſtandard giv'n
Of truth divine, the maſter-key of heav'n.
The pettifogger fee'd, ſupports the cauſe,
Howe'er unjuſt, and wreſts the injur'd laws.
To courage bullies; fops to wit pretend;
And all can proſtitute the name of *friend.*
Yet though men want but eyes to ſee the cheat,
They chuſe to wink, and help their own deceit.
The herd of fools reſign themſelves a prey,
Which every knave purſues his private way.

THE queſtion, FORRESTER, is ſomething hard;
How ſhall the wiſe the motley ſcene regard?
While men ourſelves, can we unmov'd ſtand by?
Pain'd while we ſmile? or guiltleſs ſhall we cry?
Humanity to grief would give the rule;
But ſtronger reaſon ſides with ridicule.

O! that thy work, inſtructive, but refin'd,
The pleaſing image of your eaſy mind;
(Which, like the ſtatues wrought by *Phidian* art,
Is one fair whole, complete in every part);
May cure the lighter follies of the age,
Cool bigot-zeal, and ſoften party-rage;
Expoſe ill-nature, pedantry o'ercome,
Strike affectation dead, and ſcandal dumb;

Reſtore

Reſtore free converſe to its native light,
And teach mankind with eaſe to grow polite.

THEN round thy brow the myrtle garland twine,
The grateful recompence of toils like thine;
Secure in all you write, or do, to pleaſe;
Join wit with ſenſe, with underſtanding eaſe.
Already here your juſt applauſes riſe,
And the *Belles* read you with tranſported eyes.
Some in the ſweeteſt notes repeat thy lays;
Others harmonious, ſpeak the author's praiſe:
All to approve, with equal zeal conſpire;
What more can fortune give?—or you deſire?

As *Paris*, loſt in paſſionate ſurpriſe,
To love's reſiſtleſs queen aſſign'd the prize:
So while you beauty treat with ſuch regard,
The lovely theme ſhall be your beſt reward;
Venus ſhall from the ſhepherd's debt be free;
And, by the fav'rite fair, repay the debt to thee.

BRITISH MUSEUM

THE
POLITE PHILOSOPHER.

METHOD requires, that, in my entrance on this work, I ſhould explain the nature of that ſcience to which I have given the name of POLITE PHILOSOPHY: and though I am not very apt to write methodically, yet I think it becomes me, on this occaſion, to ſhew that my title is ſomewhat *à propos*.

Folks who are ſkilled in *Greek* tell us, that *philoſophy* means no more than the *love of wiſdom*; and I, by the adjunction of *polite*, would be underſtood to mean that ſort of wiſdom which teaches men to be at peace in themſelves, and neither by their words or behaviour to diſturb the peace of others.

Academical critics may perhaps expect, that I ſhould at leaſt quote ſome *Greek* ſage or other, as the patron of that kind of knowledge which I am about to reſtore; and,

and, as I pique myſelf on obliging every man in his way, I ſhall put them in mind of one *ARISTIPPUS*, who was profeſſor of *Polite Philoſophy* at *Syracuſe*, in the days of the famous King *Dionyſius*, in whoſe favour he ſtood higher than even *Plato* himſelf. Should they go farther, and demand an account of his tenets, I muſt turn them over to *Horace*, who has compriſed them all in one line.

Omnis Ariſtippum decuit color, et ſtatus, et res.

" Secure his ſoul preſerv'd a conſtant frame,
" Thro' every varying ſcene of life the ſame."

In the court of the King of *Sicily*, this wiſe man enjoyed all the delights that would have ſatisfied a ſenſual mind; but it was the uſe of theſe which ſhewed him a true *philoſopher*. He was temperate in them, while he poſſeſſed them; and eaſy without them, when they were no longer in his power. In a word, he had the integrity of *Diogenes*, without his churliſhneſs; and as his wiſdom was uſeful to himſelf, ſo it rendered him agreeable to the reſt of the world.

Ariſtippus had many pupils; but, for the regular ſucceſſion in his ſchool, it has either not been recorded by the *Greek* writers, or, at leaſt, by any of them that came to my hand. Among the Romans, indeed, this kind of knowledge was in the higheſt eſteem; and that at the time when the reputation of the commonwealth was at its greateſt height. *Scipio* was leſs diſtinguiſhed by the laurels he acquired from foreign conqueſts, than by the myrtle garland he wore as a profeſſor in this art. The familiar letters of *Cicero* are ſo many ſhort lectures in our ſcience, and the life of *Pomponius Atticus* a praxis only on *Polite Philoſophy*.

I would not be ſuſpected to mention theſe great names with an intent to diſplay my learning; far be it from me to write a ſatire on the age: all I aim at, is, to convince the *beaux eſprits* of our times, that what I teach, they may receive without diſparagement, ſince they tread thereby in the ſame road with the greateſt heroes of antiquity; and, in this way, at leaſt, emu-

late the characters of *Alexander* and *Cæſar*. Or, if thoſe old-faſhioned commanders excite not their ambition, I will venture to aſſure them, that, in this tract only, they will be able to approach the immortal Prince *Eugene;* who, glorious from his courage, and amiable from his clemency, is yet leſs diſtinguiſhed by his *rank*, than by his *politeneſs*.

After naming Prince *Eugene*, it would debaſe my ſubject to add another example. I ſhall proceed therefore to the taking notice of ſuch qualities of the mind as are requiſite for my pupils to have, previous to the receipt of theſe inſtructions.

But as vanity is one of the greateſt impediments in the road of a *Polite Philoſopher;* and as he who takes upon him to be a preceptor, ought at leaſt not to give an ill example to his ſcholars; it will not be improper for me to declare, that, in compoſing this piece, I had in my eye that precept of *Seneca; Hæc aliis die, ut dum dicis, audias; ipſe ſcribe ut dum ſcripſeris, legas.* Which, for the ſake of the ladies, I ſhall tranſlate into *Engliſh*, and into verſe, that

I may gratify my own propenſity to rhyming.

Speaking to others, what you dictate hear;
And learn yourſelf, while teaching you appear.

Thus you ſee me ſtript of the ill-obeyed authority of a pedagogue; and are, for the future, to conſider me only as a ſchool-fellow playing the maſter, that we may the better conquer the difficulties of our taſk.

To proceed then in the character, which, for my own ſake, as well as yours, I have put on, let me remind you, in the firſt place,

That *reaſon*, however antique you may think it, is a thing abſolutely neceſſary in the compoſition of him who endeavours at acquiring a *philoſophical politeneſs*; and let us receive it as a maxim, that, without *reaſon*, there is no being a *fine gentleman*.

However, to ſoften, at the ſame time that we yield to this conſtraint, I tell my blooming audience with pleaſure, that *reaſon*, like a fop's under waiſtcoat, may be worn out of ſight: and, provided it be but worn

at all, I ſhall not quarrel with them, though vivacity, like a laced ſhirt, be put over it to conceal it; for, to purſue the compariſon, our minds ſuffer no leſs from indiſcretion, than our bodies from the injuries of weather.

Next to this, another out-of-the-way qualification muſt be acquired; and that is, *calmneſs*. Let not the ſmarts of the univerſity, the ſparks of the ſide-boxes, or the genteel flutterers of the drawing-room, imagine, that I will deprive them of thoſe elevated enjoyments, drinking tea with a toaſt, gallanting a fan, or roving, like a butterfly, through a parterre of beauties. No; I am far from being the author of ſuch ſevere inſtitutions; but am, on the contrary, willing to indulge them in their pleaſures, as long as they preſerve their *ſenſes*. By which I would be underſtood to mean, while they act in character, and ſuffer not a fond inclination, an aſpiring vanity, or a giddy freedom, to tranſport them into the doing any thing which may

forfeit

forfeit preſent advantages, or entail upon them future pain.

I ſhall have frequent occaſion in the following pages to ſhew from examples, of what mighty uſe *reaſon* and an *undiſturbed temper* are, to men of great commerce in the world; and therefore ſhall inſiſt no farther on them here.

The laſt diſpoſition of the ſoul which I ſhall mention, as neceſſary to him who would become a proficient in this ſcience, is *good-nature*; a quality, which, as Mr. *Dryden* ſaid in a dedication to one of the beſt-natured men of his time, deſerves the higheſt eſteem, though, from an unaccountable depravity, both of taſte and morals, it meets with the leaſt. For, can there be any thing more amiable in human nature, than to think, to ſpeak, and to do, whatever good lies in our power unto all? No man who looks upon the ſun, and who feels that cheerfulneſs which his beams inſpire, but would rather wiſh himſelf like ſo glorious a being, than to reſemble the tyger, however formidable for its fierceneſs,

or the ſerpent, hated for his hiſſing, and dreaded for his ſting. *Good-nature* may indeed be made almoſt as diffuſive as day-light; but ſhort are the ravages of the tyger, innocent the bite of a ſerpent, to the vengeance of a cankered heart, or the malice of an invenomed tongue. To this let me add another argument in favour of this benevolence of ſoul; and farther perſuaſions will, I flatter myſelf, be unneceſſary. *Good-nature* adorns every perfection a man is maſter of, and throws a veil over every blemiſh which would otherwiſe appear. In a word, like a ſkilful painter, it places his virtues in the faireſt light, and caſts all his foibles into ſhade.

Thus, in a few words, *ſenſe*, *moderation*, and *ſweetneſs*, are eſſential to a *polite philoſopher*. And if you think you cannot acquire theſe, even lay my book aſide. But before you do that, indulge me yet a moment longer. Nature denies the firſt to few; the ſecond is in every man's power; and no man need be without the laſt, who either values general eſteem, or is not indifferent

different to public hate. For, to ſay truth, what is neceſſary to make an honeſt man, properly applied, would make a polite one: and as almoſt every one would take it amiſs, if we ſhould deny him the firſt appellation; ſo you may perceive from thence how few there are, who, but from their own indiſcretion, may deſerve the ſecond. It is want of attention, not capacity, which leaves us ſo many brutes; and, I flatter myſelf, there will be fewer of this ſpecies, if any of them can be prevailed on to read this. A deſcription of their faults is to ſuch the fitteſt lecture; for few monſters there are who can view themſelves in a glaſs.

Our follies, when diſplay'd, ourſelves affright;
Few are ſo bad, to bear the odious ſight.
Mankind, in herds, thro' force of cuſtom, ſtray,
Miſlead each other into error's way;
Purſue the road, forgetful of the end,
Sin by miſtake, and, without thought, offend.

My readers, who have been many of them accuſtomed to think *politeneſs* rather an ornamental accompliſhment, than a thing neceſſary

neceſſary to be acquired in order to an eaſy and happy life, may from thence pay leſs attention than my inſtructions require, unleſs I can convince them they are in the wrong. In order to which, I muſt put them in mind, that the tranquillity, and even felicity of our days, depends as ſtrongly on ſmall things, as on great; of which men may be eaſily convinced, if they but reflect how great uneaſineſs they have experienced from croſs accidents, although they related but to trifles; and at the ſame time remember, that diſquiet is of all others the greateſt evil, let it ariſe from what it will.

Now, in the concerns of life, as in thoſe of fortune, numbers are brought into what are called bad circumſtances from ſmall neglects, rather than from any great errors in material affairs. People are too apt to think lightly of ſhillings and pence, forgetting that they are the conſtituent parts of pounds; until the deficiency in the greater article ſhews them their miſtake, and convinces them, by fatal experience, of a truth,

which

which they might have learned from a little attention, *viz.* that great ſums are made up of ſmall.

Exactly parallel to this, is that wrong notion which many have, that nothing more is due from them to their neighbours, than what reſults from a principle of honeſty; which commands us to pay our debts, and forbids us to do injuries; whereas a thouſand little civilities, complacencies, and endeavours to give others pleaſure, are requiſite to keep up the reliſh of life, and procure us that affection and eſteem, which every man who has a ſenſe of it muſt deſire. And in the right timing and diſcreet management of theſe punctilios, conſiſts the eſſence of what we call *politeneſs*.

How many know the general rules of art,
Which unto tablets human form impart?
How many can depict the riſing brow,
The noſe, the mouth, and ev'ry feature ſhew?
Can in their colours imitate the ſkin,
And by the force of fire can fix them in?
Yet, when 'tis done, unpleaſing to the ſight;
Tho' like the picture, ſtrikes not with delight;
'Tis ZINK alone gives the enamel'd face
A poliſh'd ſweetneſs, and a gloſſy grace.

Examples

Examples have, generally ſpeaking, greater force than precepts; I will therefore delineate the characters of *Honorius* and *Garcia*, two gentlemen of my acquaintance, whoſe humours I have perfectly conſidered, and ſhall repreſent them without the leaſt exaggeration.

Honorius is a perſon equally diſtinguiſhed by his birth and fortune. He has naturally good ſenſe; and that too hath been improved by a regular education. His wit is lively, and his morals without a ſtain.—Is not this an amiable character? Yet *Honorius* is not beloved. He has, ſome way or other, contracted a notion, that it is beneath a man of honour to fall below the height of truth in any degree, or on any occaſion whatſoever. From this principle, he ſpeaks bluntly what he thinks, without regarding the company who are by. Some weeks ago, he read a lecture on female hypocriſy before a married couple, though the lady was much ſuſpected on that head. Two hours after he fell into a warm declamation againſt ſimony and prieſt-craft before two dignitaries of the church: and, from

from a continued courſe of this ſort of behaviour, hath rendered himſelf dreaded as a monitor, inſtead of being eſteemed as a friend.

GARCIA, on the contrary, came into the world under the greateſt diſadvantages. His birth was mean, and his fortune not to be mentioned; yet, though he is ſcarce forty, he has acquired a handſome eſtate in the country, and lives on it with more reputation than moſt of his neighbours. While a ſervitor at the univerſity, he, by his aſſiduities, recommended himſelf to a noble Lord, and thereby procured a place of fifty pounds a-year in a public office. His behaviour there made him as many friends as there were perſons belonging to that board. His readineſs in doing favours, gained him the hearts of his inferiors; his deference for thoſe in the higheſt characters in the office, procured him their good will; and the complacency he expreſſed towards his equals, and thoſe immediately above him, made them eſpouſe his intereſt with almoſt as much warmth as they did

their

their own. By this management, in ten years time, he roſe to the poſſeſſion of an office which brought him in a thouſand pounds a-year ſalary, and near double as much in perquiſites. Affluence hath made no alteration in his manners. The ſame eaſineſs of diſpoſition attends him in that fortune to which it has raiſed him; and he is at this day the delight of all who know him, from an art he has of perſuading them, that their pleaſures and their intereſts are equally dear to him with his own. Who, if it were in his power, would refuſe what *Honorius* poſſeſſes? and who would not wiſh that poſſeſſion accompanied with *Garcia*'s diſpoſition?

I flatter myſelf, that, by this time, moſt of my readers have acquired a tolerable idea of *politeneſs*, and a juſt notion of its uſe in our paſſage through life. I muſt, however, caution them of one thing, that, under pretence of politeneſs, they fall neither into a contempt or careleſſneſs of *ſcience*.

A man may have much learning without being a pedant: nay, it is neceſſary

that he ſhould have a conſiderable ſtock of *knowledge* before he can be *polite*. The gloſs is never given till the work is finiſhed; without it the beſt wrought piece looks clumſy; but varniſh over a rough board, is a prepoſterous daub. In a word, that rule of *Horace*, *Miſcere utile dulci*, ſo often quoted, can never be better applied than in the preſent caſe, where neither of the qualities can ſubſiſt without the other.

With dreſs, for once, the rule of life we'll place;
Cloth is plain ſenſe, and poliſh'd breeding, lace.
Men may in both miſtake the true deſign:
Fools oft are tawdry, when they would be fine.
An equal mixture, both of uſe and ſhow,
From giddy fops, points the accompliſh'd beau.

Having now gone through the *præcognita* of *polite philoſophy*, it is requiſite we ſhould deſcend with greater particularity into its ſeveral branches.

For though exactneſs would not be of a piece, either with the nature or intent of this work; yet ſome order is abſolutely neceſſary, becauſe nothing is more unpolite than to be obſcure. Some philoſophers have in-

deed prided themſelves in a myſterious way of ſpeaking: wrapping their maxims in ſo tough a coat, that the kernel, when found, ſeldom atoned for the pains of the finder.

The *polite ſage* thinks in a quite different way. Perſpicuity is the garment in which his conceptions appear; and his ſentiments, if they are of any uſe, carry this additional advantage with them, that ſcarce any labour is required in attaining them. Graver diſcourſes, like Galenical medicines, are often formidable in their figure, and nauſeous in their taſte. Lectures from a doctor in our ſcience, like a chymical extraction, convey knowledge, as it were, by drops; and reſtore ſenſe as the other does health, without the apparatus of phyſic.

Harſh to the heart, and grating to the ear,
Who can reproof, without reluctance, hear?
Why againſt prieſts the gen'ral hate ſo ſtrong,
But that they ſhew us all we do is wrong?
Wit well apply'd, does weightier wiſdom right,
And gives us knowledge, while it gives delight.
Thus on the ſtage, we, with applauſe, behold,
What would have pain'd us from the pulpit told.

It

It is now time to apply what we have already advanced, to thoſe points in which they may be the moſt uſeful to us; and therefore we will begin, by conſidering what advantage the practice of them will procure, in reſpect to thoſe three things which are eſteemed of the greateſt conſequence in the general opinion of the world. This leads me, in the firſt place, to explain the ſentiments and conduct of a *polite philoſopher* in regard to *religion*. I am not ignorant, that there are a multitude of thoſe who paſs both on the world, and on themſelves, for very *polite* perſons, who look on this as a topic below their notice. *Religion* (ſay they with a ſneer) is the companion o f melancholy minds; but, for the gayer part of the world, it is ill manners to mention it amongſt them. Be it ſo. But give me leave to add, that there is no ranker ſpecies of ill breeding, than ſpeaking of it ſarcaſtically, or with contempt.

" *Religion*, ſtrictly ſpeaking, means that " worſhip which men, from a ſenſe of du- " ty, pay to that Being, unto whom they

" owe their own exiſtence, with all thoſe " bleſſings and benefits which attend it."

Let a man but reflect on this definition, and it will be impoſſible for him not to perceive, that treating this in a ludicrous way, muſt not only be unpolite, but ſhocking. Who, that has a regard for a man, would not ſtart at the thoughts of ſaying a baſe thing of his father before him? And yet what a diſtance is there between the notion of a *father* and a *Creator!* Since therefore no further arguments are neceſſary to prove the inconſiſtence between *raillery* and *religion*, what can be more cogent to a *polite man*, than thus ſhewing, that ſuch diſcourſes of his would be *mal à propos?*

Thus much for thoſe who might be guilty of *unpoliteneſs* with reſpect to *religion* in general, a fault unaccountably common in an age which pretends to be ſo *polite*.

As to particular religions, or rather tenets in religion, men are generally warm in them, from one of theſe two reaſons, *viz.* tenderneſs of conſcience, or a high

ſenſe

ſenſe of their own judgments. Men of plain parts, and honeſt diſpoſitions, look on ſalvation as too ſerious a thing to be jeſted with: a *polite man* therefore will be cautious of offending upon that head, becauſe he knows it will give the perſon to whom he ſpeaks pain; a thing ever oppoſite to the character of a *poliſhed philoſopher*. The latter reaſon, which I have aſſigned for men's zeal in religious matters, may ſeem to have leſs weight than the firſt; but he who conſiders it attentively, will be of another opinion. Men of ſpeculative religion, who are ſo from the conviction rather of their heads than their hearts, are not a bit leſs vehement than the real devotees. He who ſays a ſlight or a ſevere thing of their faith, ſeems to them to have thereby undervalued their underſtandings, and will conſequently incur their averſion; which no man of common ſenſe would hazard for a lively expreſſion; much leſs a perſon of good breeding, who ſhould make it his chief aim to be well with all. As a mark of my own *politeneſs*, I will here take leave

of this ſubject; ſince by dropping it, I ſhall oblige the gay part of my readers, as, I flatter myſelf, I have already done the graver part, from my manner of treating it.

Like ſome grave matron of a noble line,
With awful beauty does religion ſhine.
Juſt ſenſe ſhould teach us to revere the dame,
Nor, by imprudent jeſts, to ſpot her fame.
In common life you'll own this reas'ning right,
That none but fools in groſs abuſe delight:
Then uſe it here—nor think our caution vain;
To be *polite* men need not be *profane*.

Next to their concerns in the other world, men are uſually moſt taken up with the concerns of the *public* here. The love of our country is among thoſe virtues to which every man thinks he ſhould pretend; and the way in which this is generally ſhewn, is by falling into what we call *parties*; where, if a large ſhare of good ſenſe allay not that heat which is naturally contracted from ſuch engagements, a man ſoon falls into all the violences of *faction*, and looks upon every one as his enemy, who does not expreſs himſelf about the pub-

lic

lic good in the ſame terms he does. This is a harſh picture, but it is a juſt one, of the far greater part of thoſe who are warm in political diſputes. A *polite man* will therefore ſpeak as ſeldom as he can on topics, where, in a mixed company, it is almoſt impoſſible to ſay any thing that will pleaſe all.

To ſay truth, *patriotiſm*, properly ſo called, is perhaps as ſcarce in this age as in any that has gone before us. Men appear to love themſelves ſo well, that it ſeems not altogether credible they ſhould, at every turn, prefer their country's intereſt to their own. The thing looks noble indeed; and therefore, like a becoming habit, every body would put it on. But this is hypocriſy, you'll ſay, and therefore ſhould be detected! Here the *polite philoſopher* finds new inducements to caution: ſore places are always tender; and people at a maſquerade are in pain, if you do any thing which may diſcover their faces.

Our philoſophy is not intended to make a man that ſour monitor who points out folks

folks faults, but to make them in love with their virtues; that is, to make himſelf and them eaſy while he is with them; and to do, or ſay nothing, which, on reflection, may make them leſs his friends at their next meeting.

Let us explain this a little further. The rules we offer, are intended rather to guide men in company than when alone. What we advance tends not ſo directly to amend people's hearts, as to regulate their conduct; a matter which we have already demonſtrated to be of no ſmall importance. Yet I beg you'll obſerve, that though morality be not immediately our ſubject, we are far, however, from requiring any thing in our pupils contrary thereto.

A *polite man* may yet be religious, and, if his reaſon be convinced, attached to any intereſt which, in his opinion, ſuits beſt with that of the public: provided he conform thus far to our ſyſtem, that on no occaſion he trouble others with the articles of his religious creed, or political engagements; or, by any ſtroke of wit or raillery, hazard

hazard, for a laugh, that diſpoſition of mind which is abſolutely neceſſary to make men eaſy when together.

Were I indeed to indulge my own ſentiments, I ſhould ſpeak yet with greater freedom on this ſubject. Since there is ſo vaſt a diſproportion when we come to compare thoſe who have really either a concern in the government, or the ſervice of their country, more particularly at heart, and the men who pretend to either, merely from a deſire of appearing of ſome conſequence themſelves; we ought certainly to avoid making one of this number, and aim rather at being quiet within ourſelves, and agreeable to thoſe among whom we live, let their political notions be what they will; inaſmuch as this is a direct road to happineſs, which all men profeſs they would reach, if they could. *Pomponius Atticus*, whoſe character appears ſo amiable, from the concurring teſtimony of all who mention him, owed the greateſt part of that eſteem in which he lived, and of the reputation by which he ſtill ſurvives, unto his

ſteady

ſteady adherence to this rule. His benevolence made him love mankind in general, and his good ſenſe hindered him from being tainted with thoſe party prejudices which had bewitched his friends. He took not up arms for *Cæſar;* nor did he abandon *Italy* when *Pompey* withdrew with his forces, and had, in outward form, the ſanction of the commonwealth. He ſaw too plainly the ambition of both: yet he preſerved his complaiſance for his friends in each party, without ſiding with either. Succeſs never made them more welcome to *Pomponius*, nor could any defeat leſſen them in his eſteem. When victorious he viſited them, without ſharing in their power; and when vanquiſhed he received them, without conſidering any thing but their diſtreſs. In a few words, he entertained no hopes from the good fortune of his friends, nor ſuffered the reverſe of it to chill his breaſt with fear. His equanimity produced a juſt effect, and his univerſal kindneſs made him univerſally beloved.

I fancy this picture of a diſpoſition, perfectly free from political ſourneſs, will have an agreeable effect on many of my readers; and prevent their falling into a common miſtake, that the circumſtances of public affairs, and the characters of public perſons, are the propereſt topics for general converſation: whereas they never conſider, that it is hard to find a company, wherein ſomebody or other hath not either liking or diſtaſte, or has received injuries or obligations from thoſe who are likelieſt to be mentioned upon ſuch occaſions; and who, conſequently, will be apt to put a ſerious conſtruction on a ſlight expreſſion, and remember afterwards in earneſt, what the ſpeaker meant ſo much a jeſt, as never to have thought of it more. Theſe perhaps may paſs with ſome for trivial remarks; but with thoſe who regard their own eaſe, and have at all obſerved what conduces to make men diſagreeable to one another, I flatter myſelf they will have more weight.

Behaviour is like architecture; the ſymmetry

metry of the whole pleaſes us ſo much, that we examine not into its parts, which, if we did, we ſhould find much nicety required in forming ſuch a ſtructure: though to perſons of no taſte, the rules of either art would ſeem to have little connection with their effects.

That *true politeneſs* we can only call,
Which looks like *Jones*'s fabric at *Whitehall**;
Where juſt proportion we with pleaſure ſee;
Though built by rule, yet from all ſtiffneſs free;
Tho' grand, yet plain; magnificent, not fine;
The ornaments adorning the deſign.
It fills our minds with rational delight,
And pleaſes on reflection, as at ſight.

After theſe admonitions as to religion and politics, it is very fit we obſerve another topic of modern diſcourſe, of which it is hard to ſay, whether it be more common, or more contrary to true *politeneſs*. What I mean, is, the reflecting on men's profeſſions, and playing on thoſe general

* *Banqueting houſe.*

aſperſions, which have been fixed on them by a ſort of ill-nature hereditary to the world. And with this, as the third point which I promiſed to conſider, ſhall be ſhut up the more ſerious part of this eſſay.

In order to have a proper idea of this point, we muſt firſt of all conſider, that the chief cauſe both of love and hatred, is cuſtom. When men, from a long habit, have acquired a facility of thinking clearly, and ſpeaking well in any ſcience, they naturally like that better than any other; and this liking, in a ſhort time, grows up to a warmer affection; which renders them impatient, whenever their darling ſcience is decried in their hearing. A *polite man* will have a care of ridiculing phyſic before one of the faculty, talking diſreſpectfully of lawyers while gentlemen of the long robe are by, or ſpeaking contemptibly of the clergy when with any of that order.

Some critics may poſſibly object, that theſe are ſoleciſms of too groſs a nature for men of tolerable ſenſe or education to be guilty of. But I appeal to thoſe who are moſt

converſant in the world, whether this fault, glaring as it is, be not committed every day.

The ſtricteſt intimacy can never warrant freedoms of this ſort: and it is indeed preposterous to think it ſhould; unleſs we can ſuppoſe injuries are leſs evils when they are done us by friends, than when they come from other hands.

Exceſs of wit may oftentimes beguile;
Jeſts are not always pardon'd—by a ſmile.
Men may diſguiſe their malice at the heart,
And ſeem at eaſe—tho' pain'd with inward ſmart.
Miſtaken we—think all ſuch wounds, of courſe,
Reflection cures.—Alas! it makes them worſe.
Like ſcratches, they with double anguiſh ſeize,
Rankle in time, and feſter by degrees.

Let us now proceed to ſpeak of *raillery* in general. Invective is a weapon worn as commonly as a ſword; and, like that, is often in the hands of thoſe who know not how to uſe it. Men of true courage fight but ſeldom, and never draw but in their own defence. Bullies are continually ſquabbling; and, from the ferocity of their beha-

behaviour, become the terror of ſome companies, and the jeſt of more. This is juſt the caſe with ſuch as have a livelineſs of thought, directed by a propenſity to ill-nature: indulging themſelves at the expence of others, they, by degrees, incur the diſlike of all. Meek tempers abhor, men of cool diſpoſitions deſpiſe, and thoſe addicted to choler chaſtiſe them. Thus a licentiouſneſs of tongue, like a ſpirit of rapine, ſets one man againſt all; and the defence of reputation, as well as property, puts the human ſpecies on regarding a malevolent babler with a worſe eye than a common thief; becauſe fame is a kind of goods, which, when once taken away, can hardly be reſtored. Such is the effigies of this human ſerpent. And who, when he has conſidered it, would be thought to have ſat for the piece?

It is a thouſand to one my book feels the reſentment of *Draco*, from his ſeeing his own likeneſs in this glaſs.

A good family, but no fortune, threw *Draco* into the army when he was very

young. Dancing, fencing, and a ſmattering of *French*, are all the education either his friends beſtowed, or his capacity would allow him to receive. He has been now two years in town, and from ſwearing, drinking, and debauching country wenches, (the general route of a military rake), the air of St. *James*'s has given his vices a new turn. By dint of an embroidered coat, he thruſts himſelf into the beau coffee-houſes, where a dauntleſs effrontery, and a natural volubility of tongue, conſpire to make him paſs for a fellow of wit and ſpirit.

A baſtard ambition makes him envy every great character; and as he has juſt ſenſe enough to know that his qualifications will never recommend him to the eſteem of men of ſenſe, or the favour of women of virtue, he has thence contracted an antipathy to both; and, by giving a boundleſs looſe to univerſal malice, makes continual war againſt honour and reputation, where-ever he finds them.

Hecatilla is a female firebrand, more dangerous, and more artfully vindictive, than

than *Draco* himſelf. Birth, wit, and fortune, combine to render her conſpicuous; while a ſplenetic envy ſours her, otherwiſe amiable, qualities; and makes her dreaded as a poiſon doubly dangerous, grateful to the taſte, yet mortal in effect. All who ſee *Hecatilla* at a viſit, where the brilliancy of her wit heightens the luſtre of her charms, are imperceptibly deluded into a concurrence with her in opinion, and ſuſpect not diſſimulation under the air of frankneſs, nor a ſtudied deſign of doing miſchief in a ſeemingly caſual ſtroke of wit. The moſt ſacred character, the moſt exalted ſtation, the faireſt reputation, defend not againſt the infectious blaſt of ſprightly *raillery:* borne on the wings of *wit*, and ſupported by a blaze of *beauty*, the fiery vapour withers the ſweeteſt bloſſoms, and communicates to all who hear her, an involuntary diſlike to thoſe at whoſe merit ſhe points her ſatyr.

At ev'ning thus the unſuſpecting ſwain,
Returning homewards o'er a marſhy plain,

Pleas'd at a diſtance ſees the lambent light,
And, haſty, follows the miſchievous ſp'rit;
Thro' brakes and puddles, over hedge and ſtyle,
Rambles, miſguided, many a weary mile.
Confus'd and wond'ring at the ſpace he's gone,
Doubts, then believes, and hurries faſter on:
The cheat detected, when the vapour's ſpent,
Scarce he's convinc'd, and hardly can repent.

Next to theſe cautions with reſpect to raillery, which, if we examine ſtrictly, we ſhall find no better than a well-bred phraſe for ſpeaking ill of folks; it may not be amiſs to warn our readers of a certain vehemence in diſcourſe, exceedingly ſhocking to others, at the ſame time that it not a little exhauſts themſelves.

If we trace this error to its ſource, we ſhall find that the ſpring of it is an impatience at finding others differ from us in opinion: and can there be any thing more unreaſonable, than to blame that diſpoſition in them which we cheriſh in ourſelves?

If ſubmiſſion be a thing ſo diſagreeable to us, why ſhould we expect it from them? Truth can only juſtify tenaciouſneſs in opinion. Let us calmly lay down what convinces

vinces us, and, if it is reaſonable, it will hardly fail of perſuading thoſe to whom we ſpeak. Heat begets heat; and the claſhing of opinions ſeldom fails to ſtrike out the fire of diſſention.

As this is a foible more eſpecially indecent in the fair ſex, I think it will be highly neceſſary to offer another, and perhaps a more cogent argument to their conſideration. Paſſion is a prodigious enemy to beauty: it ruffles the ſweeteſt features, diſcolours the fineſt complexion, and, in a word, gives the air of a fury to the face of an angel. Far be it from me to lay reſtraints upon the ladies; but, in diſſuading them from this method of enforcing their ſentiments, I put them upon an eaſier way of effecting what they deſire: for what can be denied to beauty, when ſpeaking with an air of ſatisfaction? Complaiſance does all that vehemence would extort, as anger can alone abate the influence of their charms.

Serena

Serene and mild we view the ev'ning air,
The pleaſing picture of the ſmiling fair;
A thouſand charms our ſeveral ſenſes meet,
Cooling the breeze, with fragrant odours ſweet.
But, ſudden, if the ſable clouds deform
The azure ſky, and threat the coming ſtorm,
Haſty we flee—ere yet the thunders roar,
And dread what we ſo much admir'd before.

To vehemence in diſcourſe let me join redundancy in it alſo; a fault flowing rather from careleſſneſs than deſign; and which is more dangerous, from its being more neglected. Paſſion, as I have hinted, excites oppoſition; and that very oppoſition, to a man of tolerable ſenſe, will be the ſtrongeſt reproof for his inadvertency; whereas a perſon of a loquacious diſpoſition, may often eſcape open cenſure from the reſpect due to his quality; or from an apprehenſion in thoſe with whom he converſes, that a check would but increaſe the evil; and, like curbing a hard-mouthed horſe, ſerve only to make him run the faſter: from whence the perſon in fault is often rivetted in his error, by miſtaking a ſilent contempt for profound attention.

Perhaps

Perhaps this ſhort deſcription may ſet many of my readers right; which, whatever they may think of it, I aſſure them is of no ſmall importance. Converſation is a ſort of bank, in which all who compoſe it have their reſpective ſhares. The man therefore who attempts to ingroſs it, treſpaſſes upon the rights of his companions; and, whether they think fit to tell him ſo or no, will, of conſequence, be regarded as no fair dealer. Notwithſtanding I conſider converſation in this light, I think it neceſſary to obſerve, that it differs from other copartnerſhips in one very material point; which is this, that it is worſe taken if a man pays in more than his proportion, than if he had not contributed his full quota, provided he be not too far deficient: for the prevention of which, let us have *Horace*'s caution continually in our eye,

The indiſcreet with blind averſion run
Into one fault, when they another ſhun.

It is the peculiar privilege of the fair, that, ſpeaking or ſilent, they never offend. Who can be weary of hearing the ſofteſt harmony? or who, without pleaſure, can behold beauty, when his attention is not diverted from her charms, by liſtening to her words? I would have ſtopt here, but that my deference for the ladies obliges me to take notice, that ſome of their own ſex, when paſt the noon of life, or in their wane of power from ſome other reaſon, are apt to place an inclination of obliging their hearers amongſt thoſe topics of detraction, by which they would reduce the luſtre of thoſe ſtars that now gild the hemiſphere where they once ſhone.

From this cauſe only I would adviſe the reigning toaſts, by an equality of behaviour, to avoid the cenſure of theſe ill-natured tattlers.

Such hapleſs fate attends the young and fair,
Expos'd to open force, and ſecret ſnare:
Purſu'd by men, warm with deſtructive fire,
Againſt their peace while female frauds conſpire

Eſcap'd

Eſcap'd from thoſe, in vain they hope for reſt:
What fame's ſecure from an invidious jeſt?
By flight the deer, no more of dogs afraid,
Falls by a ſhot from ſome dark covert made:
So envious tongues their foul intentions hide;
Wound, tho' unſeen, and kill ere they're deſcry'd.

Of all the follies which men are apt to fall into, to the diſturbance of others, and leſſening of themſelves, there is none more intolerable than continual *egotiſms*, and a perpetual inclination to ſelf-panegyric. The mention of this weakneſs is ſufficient to expoſe it; ſince I think no man was ever poſſeſſed of ſo warm an affection for his own perſon, as deliberately to aſſert, that it, and its concerns, are proper topics to entertain company. Yet there are many who, through want of attention, fall into this vein, as ſoon as the converſation begins to acquire life; they lay hold of every opportunity of introducing themſelves, of deſcribing themſelves, and, if people are ſo dull as not to take the hint, of commending themſelves: nay, what is more ſurpriſing than all this, they are amazed

at

at the coldneſs of their auditors, forgetting, that the ſame paſſion inſpires almoſt every body; and that there is ſcarce a man in the room who has not a better opinion of himſelf, than of any body elſe.

Diſquiſitions of this ſort into human nature belong properly unto ſages in *polite philoſophy;* for the firſt principle of true politeneſs, is, not to offend againſt ſuch diſpoſitions of the mind as are almoſt inſeparable from our ſpecies. To find out, and methodiſe theſe, requires no ſmall labour and application. The fruits of my reſearches on this ſubject I communicate freely to the public; but muſt, at the ſame time, exhort my readers, to ſpare, now and then, a few minutes to ſuch reflections; which will at leaſt be attended with this good conſequence, that it will open a ſcene which hath novelty, that powerful charm, to recommend it.

But I muſt beware of growing ſerious again: I am afraid my gravity may have diſobliged ſome of the *beau monde* already.

He who intends t' adviſe the young and gay,
Muſt quit the common road—the formal way,
Which hum-drum pedants take to make folks wiſe,
By praiſing virtue, and decrying vice.
Let *parſons* tell what dreadful ills will fall
On ſuch as liſten when their paſſions call:
We from ſuch things our pupils to affright,
Say not they're *ſins*, but that they're *unpolite*.
To ſhew their courage, *beaus* would often dare,
By blackeſt crimes, to brave old *Lucifer*:
But who of breeding nice, of carriage civil,
Wou'd treſpaſs on good manners for the devil;
Or, merely to diſplay his want of fear,
Be damn'd *hereafter*, to be laugh'd at *here*?

It cannot be expected from me, that I ſhould particularly criticiſe on all thoſe foibles through which men are offenſive to others in their behaviour: perhaps, too, a detail of this kind, however exact, might be thought tedious; it may be conſtrued into a breach of thoſe rules, for a ſtrict obſervance of which I contend. In order therefore to diverſify a ſubject, which can no other way be treated agreeably, permit me to throw together a ſet of characters I once had the opportunity of ſeeing, which will afford a juſt picture of theſe Marplots

in converſation, and which my readers, if they pleaſe, may call the aſſembly of impertinents.

There was a coffeehouſe in that end of the town where I lodged ſome time ago, at which ſeveral gentlemen uſed to meet of an evening, who, from a happy correſpondence in their humours and capacities, entertained one another agreeably, from the cloſe of the afternoon till it was time to go to bed.

About ſix months this ſociety ſubſiſted with great regularity, though without any reſtraint. Every gentleman who frequented the houſe, and converſed with the erectors of this occaſional club, were invited to paſs an evening, when they thought fit, in a room, one pair of ſtairs, ſet apart for that purpoſe.

The report of this meeting drew, one night when I had the honour of being there, three gentlemen of diſtinction, who were ſo well known to moſt of the members, that admittance could not be refuſed them.

them. One of them, whom I chuſe to call *Major Ramble*, turned of threeſcore, and who had had an excellent education, ſeized the diſcourſe about an hour before ſupper, and gave us a very copious account of the remarks he had made in three years travels through *Italy*. He began with a geographical deſcription of the dominions of his *Sardinian* Majeſty as Duke of *Savoy*; and, after a digreſſion on the fortifications of *Turin*, in ſpeaking of which he ſhewed himſelf a perfect engineer, he proceeded to the ſecret hiſtory of the intrigues of that court, from the propoſal of the match with *Portugal*, to the abdication of King *Victor Amadeus*. After this, he run over the general hiſtory of *Milan*, *Parma*, and *Modena*; dwelt half an hour on the adventures of the laſt Duke of *Mantua*; gave us a haſty ſketch of the court of *Rome*; transferred himſelf from thence to the kingdom of *Naples*, repeated the inſurrection of *Maſſaniello*, and, at a quarter before ten, finiſhed his obſervations with the recital of what happened at the

reduction of that kingdom to the obedience of the preſent Emperor. What contributed to make this conduct of his the more out of the way, was, that every gentleman in the room had been in *Italy* as well as he; and one of them, who was a merchant, was the very perſon at whoſe houſe the Major reſided when at *Naples*. Poſſibly he might imagine the knowledge they had in thoſe things might give them a greater reliſh for his animadverſions; or, to ſpeak more candidly, the deſire of diſplaying his own parts buried every other circumſtance in oblivion.

Juſt as the Major had done ſpeaking, a gentleman called for a glaſs of water; and happened to ſay, after drinking it, that he found his conſtitution much mended ſince he had left off malt liquor. Doctor *Hectick*, another of the ſtrangers, immediately laid hold of this opportunity, and gave us a large account of the virtues of water; confirming whatever he advanced from the works of the moſt eminent phyſicians. From the main ſubject, he made an eaſy tranſi-

tranſition to medicinal baths and ſprings. Nor were his ſearches bounded by our own country; he condeſcended to acquaint us with the properties of the ſprings of *Bourbon*, particularized the genuine ſmell of *Spaw* water, applauded the wonderful effects of the *Piermont* mineral, and, like a true patriot, wound up his diſquiſitions with preferring *Aſtrop* wells (within three miles of which he was born) to them all. It was now turned of eleven; when the Major and Doctor took their leaves, and went away together in a hackney-coach.

The company ſeemed inclinable to extend their uſual time of ſitting, in order to divert themſelves after the night's fatigue. When Mr. *Papilio*, the third new comer, after two or three ſevere reflections on the oddity of ſome people's humours, who were for impoſing their own idle conceits as things worthy the attention of a whole company; though, at the ſame time, their ſubjects are trivial, and their manner of treating them inſipid: for my part, continued he, gentlemen, moſt people do me

the honour to ſay, that few perſons underſtand medals better than I do. To put the muſty ſtories of theſe queer old men out of our heads, I'll give you the hiſtory of a valuable medallion, which was ſent me about three weeks ago from *Venice.* Without ſtaying for any further mark of approbation than ſilence, he entered immediately on a long diſſertation; in which he had ſcarce proceeded ten minutes, before his auditors, loſing all patience, followed the example of an old *Turky* merchant, who, taking up his hat and gloves, went directly down ſtairs without ſaying a word.

Animadverſions on what I have related, would but treſpaſs on the patience of my readers; wherefore, in the place of them, let me offer a few remarks in verſe, where my genius may be more at liberty, and vivacity atone for want of method.

Who wou'd not chuſe to ſhun the gen'ral ſcorn,
And fly contempt?—a thing ſo hardly borne.
This to avoid—let not your tales be long;
The endleſs ſpeaker's ever in the wrong,
And all abhor intemperance of tongue.

Tho'

Tho' with a fluency of eaſy ſounds,
Your copious ſpeech with every grace abounds;
Tho' wit adorn, and judgment give it weight;
Diſcretion muſt your vanity abate,
Ere your tir'd hearers put impatience on,
And wonder when the larum will be done.
Nor think by art attention can be wrought;
A flux of words will ever be a fault.
Things without limit we, by nature, blame;
And ſoon are cloy'd with pleaſure, if the ſame.

Hitherto we have dwelt only on the blemiſhes of converſation, in order to prevent our readers committing ſuch offences as abſolutely deſtroy all pretences to *politeneſs*. But as a man cannot be ſaid to diſcharge the duty he owes to ſociety, who contents himſelf with barely doing nothing amiſs; ſo lectures on *polite philoſophy*, after removing theſe obſtacles, may reaſonably be expected to point out the method whereby true *politeneſs* may be obtained. But, alas! that is not to be done by words; rocks and tempeſts are eaſily painted, but the rays of *Phœbus* defy the pencil.

Methinks I ſee my auditors in ſurpriſe. What, ſay they, have we attended ſo long

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in vain? Have we liſtened to no purpoſe? Muſt we content ourſelves with knowing how neceſſary a thing *politeneſs* is, without being told how to acquire it? Why really gentlemen, it is juſt ſo. I have done all for you that is in my power; I have ſhewn you what you are not to be; in a word, I have explained *politeneſs* negatively: if you would know it poſitively, you muſt ſeek it from company and obſervation. However, to ſhew my own good breeding, I will be your humble ſervant as far as I can, that is, I'll open the door, and introduce you, leaving you then at the ſingle point where I can be of no further uſe, *id eſt*, application.

The world is a great ſchool, wherein men are firſt to learn, and then to practiſe. As fundamentals in all ſciences ought to be well underſtood, ſo a man cannot be too attentive at his firſt becoming acquainted with the public; for experience is a neceſſary qualification in every diſtinguiſhed character, and is as much required in a fine gentleman as in a ſtateſman. Yet it is to

be

be remarked, that experience is much ſooner acquired by ſome, than by others: for it does not conſiſt ſo much in a copious remembrance of whatever has happened, as in a regular retention of what may be uſeful; as a man is properly ſtyled learned from his making a juſt uſe of reading, and not from his having peruſed a multitude of books.

As ſoon as we have gained knowledge, we ſhall find the beſt way to improve it will be exerciſe; in which two things are carefully to be avoided, poſitiveneſs and affectation. If, to our care in ſhunning them, we add a deſire of obliging thoſe with whom we converſe, there is little danger, but that we become all we wiſh; and *politeneſs*, by an imperceptible gradation, will enter into our minuteſt actions, and give a poliſh to every thing we do.

Near to the far-extended coaſts of *Spain*,
Some iſlands triumph o'er the raging main,
Where dwelt of old—as tuneful poets ſay,
Slingers, who bore from all the prize away.
While infants yet—their feeble nerves they try'd;
Nor needful food, till won by art, ſupply'd.

Fix'd

Fix'd was the mark—the youngſter, oft in vain,
Whirl'd the miſguided ſtone with fruitleſs pain;
Till, by long practice, to perfection brought,
With eaſy ſlight their former taſk they wrought.
Swift from their arm th' unerring pebble flew,
And, high in air, the fluttering victim ſlew.
So in each art men riſe but by degrees,
And months of labour lead to years of eaſe.

The Duke *de Rochefoucault*, who was eſteemed the moſt brilliant wit in *France*, ſpeaking of *politeneſs*, ſays, That a citizen will hardly acquire it at court, and yet may eaſily attain it in the camp. I ſhall not enter into the reaſon of this, but offer my readers a ſhorter, pleaſanter, and more effectual method of arriving at the ſummit of genteel behaviour; that is, by converſing with the ladies.

Thoſe who aim at panegyric, are wont to aſſemble a throng of glittering ideas, and then, with great exactneſs, clothe them with all the elegance of language, in order to their making the moſt magnificent figure when they came abroad in the world. So copious a ſubject as the praiſes of the fair, may, in the opinion of my readers, lay me

me under great difficulties in this reſpect. Every man of good underſtanding, and fine ſenſe, is in pain for one who has undertaken ſo hard a taſk: hard indeed to me, who, from many years ſtudy of the ſex, have diſcovered ſo many perfections in them, as ſcarce as many more years would afford me time to expreſs. However, not to diſappoint my readers, or myſelf, by foregoing that pleaſure I feel, in doing juſtice to the moſt amiable part of the creation, I will indulge the natural propenſity I have to their ſervice, and paint, though it be but in miniature, the excellencies they poſſeſs, and the accompliſhments which by reflection they beſtow.

As when ſome poet, happy in his choice
Of an important ſubject—tunes his voice
To ſweeter ſounds, and more exalted ſtrains,
Which from a ſtrong reflection he attains;
As *Homer*, while his heroes he records,
Tranſfuſes all their fire into his words:
So we, intent the *charming ſex* to pleaſe,
Act with new life, and an unwonted eaſe;
Beyond the limits of our genius ſoar,
And feel an ardour quite unknown before.

Thoſe

Thoſe who, from wrong ideas of things, have forced themſelves into a diſlike of the ſex, would be apt to cry out, Where would this fellow run? Has he ſo long ſtudied women, and does he not know what numbers of affected prudes, gay coquettes, and giddy impertinents, there are amongſt them!——Alas! Gentlemen, what miſtakes are theſe? How will you be ſurpriſed, if I prove to you, that you are in the ſame ſentiments with me; and that you could not have ſo warm reſentments at theſe peccadilloes, if you did not think the ladies more than mortal.

Are the faults you would paſs by in a friend, and ſmile at in an enemy, crimes of ſo deep a dye in them, as not to be forgiven! And can this flow from any other principle, than a perſuaſion, that they are more perfect in their nature than we, and their guilt the greater, therefore, in departing even in the ſmalleſt degree from that perfection? Or, can there be a greater honour to the ſex, than this dignity, which even their enemies allow them, to ſay, Truth,

virtue, and women, owe leſs to their friends, than to their foes? ſince the vicious, in both caſes, charge their own want of taſte on the weakneſs of human nature; purſue groſſer pleaſures becauſe they are at hand; and neglect the more refined, as things of which their capacities afford them no idea.

Born with a ſervile guſt to ſenſual joy,
Souls of low taſte the ſacred flame deſtroy;
By which, allied to the etherial fire,
Celeſtial views the hero's thoughts inſpire;
Teach him in a ſublimer path to move,
And urge him on to glory and to love:
Paſſions which only give a right to fame,
To preſent bliſs, and to a deathleſs name.
While thoſe mean wretches, with juſt ſhame o'erſpread,
Live on unknown—and are, unheard of, dead.

Mr. *Dryden*, who knew human nature perhaps as well as any man who ever ſtudied it, has given us a juſt picture of the force of female charms, in the ſtory of *Cymon* and *Iphigenia*. *Boccace*, from whom he took it, had adorned it with all the tinſel finery an *Italian* compoſition is capable

of. The *Engliſh* poet, like moſt *Engliſh* travellers, gave *ſterling* ſilver in exchange for that ſuperficial gilding; and beſtowed a moral where he found a tale. He paints, in *Cymon*, a ſoul buried in a confuſion of ideas, inflamed with ſo little fire, as ſcarce to ſtruggle under the load, or afford any glimmerings of ſenſe. In this condition, he repreſents him ſtruck with the rays of *Iphigenia*'s beauty; kindled by them, his mind exerts its powers, his intellectual faculties ſeem to awake; and that uncouth ferocity of manners, by which he had hitherto been diſtinguiſhed, gave way to an obliging behaviour, the natural effect of love.

The moral of this fable is a truth which can never be inculcated too much. It is to the fair ſex we owe the moſt ſhining qualities of which ours is maſter: as the ancients inſinuated, with their uſual addreſs, by painting both the virtues and graces as females. Men of true taſte feel a natural complaiſance for women when they converſe with them, and fall, with-

out knowing it, upon every art of pleaſing; which is the diſpoſition at once the moſt grateful to others, and the moſt ſatisfactory to ourſelves. An intimate acquaintance with the other ſex fixes this complaiſance into a habit, and that habit is the very eſſence of *politeneſs*.

Nay, I preſume to ſay, *politeneſs* can be no other way attained. Books may furniſh us with right ideas, experience may improve our judgments; but it is the acquaintance of the ladies only, which can beſtow that eaſineſs of addreſs, whereby the *fine gentleman* is diſtinguiſhed from the *ſcholar* and the *man of buſineſs*.

That my readers may be perfectly ſatisfied in a point, which I think of ſo great importance, let us examine this a little more ſtrictly.

There is a certain conſtitutional pride in men, which hinders their yielding, in point of knowledge, honour, or virtue, to one another. This immediately forſakes us at the ſight of woman. And the being accuſtomed to ſubmit to the ladies, gives a

new turn to our ideas, and opens a path to reaſon, which ſhe had not trode before. Things appear in another light; and that degree of complaiſance ſeems now a virtue, which heretofore we regarded as a meanneſs.

I have dwelt the longer on the charms of the ſex ariſing from the perfection viſible in their exterior compoſition; becauſe there is the ſtrongeſt analogy between them, and the excellencies which, from a nicer inquiry, we diſcover in the minds of the fair. As they are diſtinguiſhed from the robuſt make of man by that delicacy expreſſed by nature, in their form; ſo the ſeverity of maſculine ſenſe is ſoftened by a ſweetneſs peculiar to the female ſoul. A native capacity of pleaſing attends them through every circumſtance of life; and what we improperly call the weakneſs of the ſex, gives them a ſuperiority unattainable by force.

The fable of the north-wind and the ſun contending to make the man throw off his cloak, is not an improper picture of the

ſpecific

ſpecific difference between the powers of either ſex. The bluſtering fierceneſs of the former, inſtead of producing the effect at which it aimed, made the fellow but wrap himſelf up the cloſer; yet no ſooner did the ſun-beams play, than that which before protected, became now an encumbrance.

Juſt ſo, that pride which makes us tenacious in diſputes between man and man, when applied to the ladies, inſpires us with an eagerneſs not to contend, but to obey.

To ſpeak ſincerely and philoſophically, women ſeem deſigned by providence to ſpread the ſame ſplendour and cheerfulneſs through the intellectual economy, that the celeſtial bodies diffuſe over the material part of the creation. Without them, we might indeed contend, deſtroy, and triumph over one another. Fraud and force would divide the world between them; and we ſhould paſs our lives, like ſlaves, in continual toil, without the proſpect of pleaſure or relaxation.

It is the converſation of women that

gives a proper bias to our inclinations, and, by abating the ferocity of our paſſions, engages us to that gentleneſs of deportment which we ſtyle *humanity*. The tenderneſs we have for them, ſoftens the ruggedneſs of our own nature; and the virtues we put on to make the better figure in their eyes, keep us in humour with ourſelves.

I ſpeak it without affectation or vanity, that no man has applied more aſſiduouſly than myſelf to the ſtudy of the fair ſex; and I aver it with the greateſt ſimplicity of heart, that I have not only found the moſt engaging and moſt amiable, but alſo the moſt generous and moſt heroic qualities amongſt the ladies; and that I have diſcovered more of candour, diſintereſtedneſs, and fervour in their friendſhips, than in thoſe of our own ſex, though I have been very careful, and particularly happy in the choice of my acquaintance.

My readers will, I dare ſay, obſerve, and indeed I deſire they ſhould, a more than ordinary zeal for inculcating a high eſteem of, and a ſincere attachment to

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the fair. What I propoſe from it, is, to rectify certain notions, which are not only deſtructive of all *politeneſs*, but, at the ſame time, detrimental to ſociety, and incompatible with the dignity of human nature. Theſe have, of late years, ſpread much among thoſe who aſſume to themſelves the title of *fine gentlemen;* and, in conſequence thereof, talk with great freedom of thoſe from whom they are in no danger of being called to an account. There is ſo much of baſeneſs, cowardice, and contempt of truth, in this way of treating thoſe who are alone capable of making us truly and rationally happy, that, to conſider the crime, muſt be ſufficient to make a reaſonable man abhor it. Levity is the beſt excuſe for a tranſient ſlip of this kind; but to perſiſt in it, is evidently deſcending from our own ſpecies, and, as far as we are able, putting on the brute.

Fram'd to give joy, the lovely ſex are ſeen;
Beauteous their form, and heav'nly in their mien.
Silent, they charm the pleas'd beholder's ſight;
And, ſpeaking, ſtrike us with a new delight:

Words,

Words, when pronounc'd by them, bear each a dart;
Invade our ears, and wound us to the heart.
To no ill ends the glorious paſſion ſways;
By love and honour bound, the youth obeys:
Till, by his ſervice won, the grateful fair
Conſents, in time, to eaſe the lover's care;
Seals all his hopes; and, in the bridal kiſs,
Gives him a title to untainted bliſs.

I chuſe to put an end to my lecture on *politeneſs* here, becauſe, having ſpoke of the ladies, I would not deſcend again to any other ſubject. In the current of my diſcourſe, I have taken pains to ſhew the uſe and amiableneſs of that art which this treatiſe was written to recommend: and have drawn, in as ſtrong colours as I was able, thoſe ſoleciſms in behaviour, which men, either through giddineſs, or a wrong turn of thought, are moſt likely to commit.

Perhaps the grave may think I have made *politeneſs* too important a thing, from the manner in which I have treated it; yet, if they will but reflect, that a ſtateſman, in the moſt auguſt aſſembly, a lawyer of the deepeſt telents, and a divine of the greateſt parts, muſt, notwithſtanding, have

have a large ſhare of *politeneſs*, in order to engage the attention, and bias the inclinations of his hearers, before he can perſuade them; they'll be of another opinion; and confeſs, that ſome care is due to acquiring that quality which muſt ſet off all the reſt.

The gayer part of my readers may probably find fault with thoſe reſtraints which may reſult from the rules I have here laid down: but I would have theſe gentlemen remember, that I point out a way whereby, without the trouble of ſtudy, they may be enabled to make no deſpicable figure in the world; which, on mature deliberation, I flatter myſelf they will think no ill exchange. The ladies will, I hope, repay my labours, by not being diſpleaſed with this offer of my ſervice. And thus, having done all in my power towards making folks agreeable to one another, I pleaſe me with the hopes of having procured a favourable reception for myſelf.

When

When gay *Petronius*, to correct the age,
Gave way, of old, to his ſatyric rage;
This motley form he for his writings choſe,
And chequer'd lighter verſe with graver proſe.
When, with juſt malice he deſign'd to ſhow
How far unbounded vice, at laſt, would go;
In proſe we read the execrable tale,
And ſee the face of ſin without a vail.
But when his ſoul, by ſome ſoft theme inſpir'd,
The aid of tuneful poetry requir'd,
His numbers with peculiar ſweetneſs ran,
And in his eaſy verſe we ſee the man;
Learn'd, without pride; of taſte correct, yet free,
Alike from niceneſs, and from pedantry;
Careleſs of wealth, yet liking decent ſhow:
In fine, by birth a wit, by trade a beau.
Freely he cenſur'd a licentious age,
And him I copy, tho' with chaſter page;
Expoſe the evils in which brutes delight,
And ſhow how eaſy 'tis to be *polite;*
Exhort our erring youth—to mend in time,
And lectures give—for mem'ry's ſake, in rhyme;
Teaching this ART—to paſs thro' life at eaſe,
Pleas'd in ourſelves, while all around we pleaſe.

F I N I S.

Stanhope (P. D
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SOME

ADVICES

ON

MEN AND MANNERS,

BY

LORD CHESTERFIELD.

SOME

ADVICES

ON

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LORD CHESTERFIELD.

GRACES.

THE desire of pleasing is at least half the art of doing it; the rest depends only upon the manner, which attention, observation, and frequenting good company, will teach. Those who are lazy, careless, and indifferent whether they please or not, we may depend upon it, will never please. The art of pleasing is a very necessary one to pos-

ſeſs, but a very difficult one to acquire. To do as one would be done by, is the ſureſt method of pleaſing. Obſerve carefully what pleaſes us in others, and probably the ſame things in us will pleaſe others. If we are pleaſed with the complaiſance and attention of others to our humours, our taſtes, or our weakneſſes; the ſame complaiſance and attention on our parts to theirs, will equally pleaſe them. Let us be ſerious, gay, or even trifling, as we find the preſent humour of the company: this is an attention due from every individual to the majority. The art of pleaſing cannot be reduced to a receipt; if it could, that receipt would be worth purchaſing at any price. Good ſenſe and good nature are the principal ingredients: and our own obſervation, and the good advice of others, muſt give the right colour and taſte to it.

The graces of the perſon, the countenance, and the way of ſpeaking, are eſſential things: the very ſame thing, ſaid by a genteel perſon, in an engaging way, and gracefully

gracefully and diſtinctly ſpoken, would pleaſe, which would ſhock if muttered out by an awkward figure, with a ſullen ſerious countenance. The poets repreſent Venus as attended by the three graces, to intimate, that even beauty will not do without. Minerva ought to have three alſo; for, without them, learning has few attractions.

If we examine ourſelves ſeriouſly, why particular people pleaſe and engage us, more than others of equal merit, we ſhall always find, that it is becauſe the former have the graces, and the latter not. I have known many a woman, with an exact ſhape, and a ſymmetrical aſſemblage of beautiful features, pleaſe nobody; while others, with very moderate ſhapes and features, have charmed every body. It is certain, that Venus will not charm ſo much without her attendant graces, as they will without her. Among men, how often has the moſt ſolid merit been neglected, unwelcome, or even rejected, for want of them? while flimſy parts, little know-

ledge, and leſs merit, introduced by the graces, have been received, cheriſhed, and admired.

We proceed now to inveſtigate what theſe graces are, and to give ſome inſtructions for acquiring them.

A man's fortune is frequently decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit which poſſibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced againſt him; and unwilling to allow him the merit which, it may be, he has. The worſt bred man in Europe, ſhould a lady drop her fan, would certainly take it up, and give it to her: the beſt bred man in Europe could do no more. The difference, however, would be conſiderable: the latter would pleaſe by his graceful addreſs in preſenting it; the former would be laughed at for doing it awkwardly. The carriage of a gentleman ſhould be genteel, and his motions graceful. He ſhould be particularly careful of his manner and addreſs, when he preſents

preſents himſelf in company. Let them be reſpectful without meanneſs, eaſy without too much familiarity, genteel without affectation, and inſinuating without any ſeeming art or deſign. Men as well as women, are much oftner led by their hearts than by their underſtandings. The way to the heart is through the ſenſes; pleaſe their eyes and their ears, and the work is half done.

A gentleman always attends even to the *choice* of his amuſements. If at cards, he will not play at cribbage, all-fours, or putt; or, in ſports of exerciſe, be ſeen at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, &c.; for he knows that ſuch an imitation of the manners of the mob will indelibly ſtamp him with vulgarity. I cannot likewiſe avoid calling playing upon any muſical inſtrument illiberal in a gentleman. Muſic is uſually reckoned one of the liberal arts, and not unjuſtly; but a man of faſhion, who is ſeen piping or fiddling at a concert, degrades his own dignity, If you love muſic, hear it; pay

fiddlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

However trifling ſome things may ſeem, they are no longer ſo when above half the world thinks them otherwiſe. Carving, as it occurs at leaſt once in every day, is not below our notice. We ſhould uſe ourſelves to carve adroitly and genteely without hacking half an hour acroſs a bone, without beſpattering the company with the ſauce, and without overturning the glaſſes into your neighbour's pockets. To be awkward in this particular, is extremely diſagreeable and ridiculous. It is eaſily avoided by a little attention and uſe; and a man who tells you gravely, that he cannot carve, may as well tell you, that he cannot blow his *noſe;* it is both as eaſy and as neceſſary.

Study to acquire that faſhionable kind of *ſmall talk*, or *chit-chat*, which prevails in all polite aſſemblies, and which, trifling

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as it may appear, is of uſe in mixed companies, and at table. It turns upon the public events of Europe, and then is at its beſt; very often upon the number, the goodneſs, or badneſs, the diſcipline, or the clothing, of the troops of different princes; ſometimes upon the families, the marriages, the relations, of princes and conſiderable people; and ſometimes the magnificence of public entertainments, balls, maſquerades, *&c.* Upon ſuch occaſions, likewiſe, it is not amiſs to know how to *parler couiſine*, and to be able to diſſert upon the growth and flavour of wines. Theſe, it is true, are very little things; but they are little things that occur very often, and therefore ſhould be ſaid *avec gentilleſſe et grace*.

The perſon ſhould be accurately clean; the teeth, hands, and nails, ſhould be particularly ſo. A dirty mouth has real ill conſequences to the owner; for it infallibly cauſes the decay, as well as the intolerable pain of the teeth; and is very offenſive, for it will moſt inevitably ſtink. Nothing looks more ordinary, vulgar, and illiberal,

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than dirty hands, and ugly, uneven, and ragged nails; the ends of which ſhould be kept ſmooth and clean, (not tipped with black), and ſmall ſegments of circles; and every time that the hands are wiped, rub the ſkin round the nails backwards, that it may not grow up, and ſhorten them too much. Upon no account whatever put your fingers in your noſe or ears. It is the moſt ſhocking, naſty, vulgar rudeneſs, that can be offered to company. The ears ſhould be waſhed well every morning, and in blowing the noſe, never look at it afterwards.

Theſe things may perhaps appear too inſignificant to be mentioned; but when it is remembered, that a thouſand little nameleſs things, which every one feels, but no one can deſcribe, conſpire to form that *whole* of pleaſing, I think we ought not to call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to offend other people. I have ever held it as a maxim, and which I have lived to ſee verified, That a man who

who is negligent at twenty, will be a ſloven at forty, and intolerable at fifty years of age.

Attend to the compliments of congratulation, or condolence, that you hear a well-bred man make to his ſuperiors, to his equals, and to his inferiors: watch even his countenance, and his tone of voice; for they all conſpire in the main point of pleaſing. There is a certain diſtinguiſhing diction of a man of faſhion: he will not content himſelf with ſaying, like John Trott, to a new-married man, "Sir, I "wiſh you much joy;" or to a man who has loſt his ſon, "Sir, I am ſorry for your "loſs;" and both with a countenance equally unmoved: but he will ſay in effect the ſame thing, in a more elegant, and leſs trivial manner, and with a countenance adapted to the occaſion. He will advance with warmth, vivacity, and a cheerful countenance to the new-married man, and embracing him, perhaps, ſay to him, "If you do juſtice to my attachment to "you, you will judge of the joy that I

"feel

" feel upon this occaſion, better than I " can expreſs it," &c.; to the other, in grave compoſure of countenance, in a more deliberate manner, and with affliction, he will advance ſlowly, with a lower voice, perhaps, ſay, " I hope you do " me the juſtice to be convinced, that I " feel whatever you feel, and ſhall ever " be affected where you are concerned."

There is a certain language of converſation, a faſhionable diction, of which every gentleman ought to be perfectly maſter, in whatever language he ſpeaks. The French attend to it carefully, and with great reaſon; and their language, which is a language of phraſes, helps them out exceedingly. That delicacy of diction is characteriſtical of a man of faſhion and good company.

Dreſs is one of the various ingredients that contribute to the art of pleaſing, and therefore an object of ſome attention; for we cannot help forming ſome opinion of a man's ſenſe and character from his dreſs. All affectation in dreſs, implies a flaw in the underſtanding. Men of ſenſe carefully avoid any particular character in their dreſs;

dreſs; they are accurately clean for their own ſake, but all the reſt is for the ſake of other people. A man ſhould dreſs as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is: if he dreſſes more than they, he is a fop; if he dreſſes leſs, he is unpardonably negligent: but, of the two, a young fellow ſhould be rather too much than too little dreſſed; the exceſs of that ſide will wear off with a little age and reflection.

The difference in dreſs between a man and a fop is, that the fop values himſelf upon his dreſs, and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it. There are a thouſand fooliſh cuſtoms of this kind, which, as they are not criminal, muſt be com plied with, and even cheerfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them, but a fool for ſhewing it.

We ſhould not attempt to rival, or to excel, a fop in dreſs; but it is neceſſary to dreſs, to avoid ſingularity and ridicule. Great care ſhould be taken to be always dreſſed like the reaſonable people of our

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own age in the place where we are, whoſe dreſs is never ſpoken of one way or another, as neither too negligent, or too much ſtudied.

Awkwardneſs of carriage is very alienating, and a total negligence of dreſs and air, an impertinent inſult upon cuſtom and faſhion. Women have great influence as to a man's faſhionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

When we are once well-dreſſed for the day, we ſhould think no more of it afterwards; and, without any ſtiffneſs for fear of diſcompoſing that dreſs, we ſhould be as eaſy and natural as if we had no clothes on at all.

Dancing, likewiſe, though a ſilly trifling thing, is one of thoſe eſtabliſhed follies which people of ſenſe are ſometimes obliged to conform to; and if they do, they ſhould be able to perform it well.

In dancing, the motion of the arms ſhould be particularly attended to, as theſe

decide a man's being genteel or otherwiſe, more than any other part of the body. A twiſt or ſtiffneſs in the wriſt will make any man look awkward. If a man dances well from the waiſt upwards, wears his hat well, and moves his head properly, he dances well. Coming into a room, and preſenting yourſelf to a company, ſhould be always attended to, as this always gives the firſt impreſſion, which is often indelible. Thoſe who preſent themſelves well, have a certain dignity in their air, which, without the leaſt ſeeming mixture of pride, at once engages and is reſpected

Drinking of healths is now growing out of faſhion, and is deemed unpolite in good company. Cuſtom once had rendered it univerſal; but the improved manners of the age now conſider it as abſurd and vulgar. What can be more rude or ridiculous, than to interrupt perſons at their meals with an unneceſſary compliment? Abſtain, then, from this ſilly cuſtom where you find it diſuſed; and uſe it only at thoſe tables where it continues general.

A ſteady aſſurance is too often improperly ſtyled *impudence*. For my part, I ſee no impudence, but, on the contrary, infinite utility and advantage, in preſenting one's ſelf with the ſame coolneſs and unconcern, in any, and every company. Till one can do that, I am very ſure that one can never preſent one's ſelf well. Whatever is done under concern and embarraſſment, muſt be ill done; and till a man is abſolutely eaſy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. Aſſurance and intrepidity, under the white banner of ſeeming modeſty, clear the way to merit, that would otherwiſe be diſcouraged by difficulties in its journey; whereas barefaced impudence is the noiſy and bluſtering harbinger of a worthleſs and ſenſeleſs uſurper.

A man of ſenſe may be in haſte, but can never be in a hurry; becauſe he knows, that whatever he does in a hurry he muſt neceſſarily do very ill. He may be in haſte to diſpatch an affair, but he will take care not

not to let that haſte hinder his doing it well. Little minds are in a hurry when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex themſelves; they want to do every thing at once, and never do it at all. But a man of ſenſe takes the time neceſſary for doing the thing he is about well; and his haſte to diſpatch a buſineſs, only appears by the continuity of his application to it: he purſues it with a cool ſteadineſs, and finiſhes it before he begins any other.

Frequent and loud laughter is the characteriſtic of folly and ill-manners: it is the manner in which the mob expreſs their ſilly joy at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it; they pleaſe the mind, and give a cheerfulneſs to the countenance. But it is low buffoonery, or ſilly accidents, that always excite laughter; and that is what people

of ſenſe and breeding ſhould ſhow themſelves above. A man's going to ſit down, in the ſuppoſition that he has a chair behind him, and falling down upon his breech for want of one, ſets a whole company a-laughing, when all the wit in the world would not do it: a plain proof, in my mind, how low and unbecoming a thing laughter is; not to mention the diſagreeable noiſe that it makes, and the ſhocking diſtortion of the face that it occaſions.

Many people, at firſt from awkwardneſs, have got a very diſagreeable and ſilly trick of laughing whenever they ſpeak; and I know men of very good parts, who cannot ſay the commoneſt thing without laughing; which makes thoſe who do not know them take them at firſt for natural fools.

It is of the utmoſt importance to write letters well; as this is a talent which occurs, as well in buſineſs as in pleaſure: and inaccuracies in orthography, or in ſtyle, are never pardoned but in ladies; nor is it hardly

hardly pardonable in them. The epiſtles of Cicero are the moſt perfect models of good writing.

Letters ſhould be eaſy and natural, and convey to the perſons to whom we ſend them, juſt what we would ſay to thoſe perſons if we were preſent with them.

The beſt models of letter-writing are Cicero, Cardinal d'Oſſat, Madame Sevigné, and Compte Buſſy Rabutin. Cicero's epiſtles to Atticus, and to his familiar friends, are the beſt examples in the friendly and the familiar ſtyle. The ſimplicity and clearneſs of the letters of Cardinal d'Oſſat, ſhew how letters of buſineſs ought to be written. For gay and amuſing letters, there are none that equal Compte Buſſy's and Madame Sevigné's. They are ſo natural, that they ſeem to be the extempore converſations of two people of wit, rather than letters.

Neatneſs in folding up, ſealing, and directing letters, is by no means to be neglected. There is ſomething in the exterior, even of a letter, that may pleaſe or

diſpleaſe, and conſequently deſerves ſome attention.

There is nothing that a young man, at his firſt appearance in the world, has more reaſon to dread, and therefore ſhould take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the moſt rational men, it will degrade him, but ruin him with the reſt. Many a man has been undone by acquiring a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, elocution, air, or addreſs. To have the appellation of *muttering*, *awkward*, *ill bred*, *abſent*, *left-legged*, annexed always to your name, would injure you more than you imagine. Avoid then theſe little defects, and you may ſet ridicule at defiance.

To acquire a graceful utterance, read aloud to ſome friend every day, and beg of him to interrupt, and correct you, whenever you read too faſt, do not obſerve the proper ſtops, lay a wrong emphaſis, or utter your words unintelligibly. You may

even

even read aloud to yourſelf, and tune your utterance to your own ear. Take care to open your teeth when you read or ſpeak and articulate every word diſtinctly; which laſt cannot be done but by ſounding the final letter. But above all, ſtudy to vary your voice according to the ſubject, and avoid a monotony. Daily attention to theſe articles will, in a little time, render them eaſy and habitual to you.

The voice and manner of ſpeaking, too, are not to be neglected. Some people almoſt ſhut their mouths when they ſpeak, and mutter ſo that they are not to be underſtood: others ſpeak ſo faſt, and ſputter, that they are not to be underſtood neither; ſome always ſpeak as loud as if they were talking to deaf people; and others ſo low, that one cannot hear them. All theſe habits are awkward and diſagreeable, and are to be avoided by attention; they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things;

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for I have ſeen many people, with great talents, ill received, for want of having theſe talents; and others well received, only from their little talents, and who had no great ones.

Orthography, or ſpelling well, is ſo abſolutely neceſſary for a man of letters, or a gentleman, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great meaſure, to preſerve you from expoſing yourſelf by falſe ſpelling; for books are generally well ſpelled, according to the orthography of the times. Sometimes words, indeed, are ſpelled differently by different authors; but thoſe inſtances are rare; and where there is only one way of ſpelling a word, ſhould you ſpell it wrong, you will be ſure to be ridiculed. Nay, a *woman* of a tolerable education would deſpiſe and laugh at her lover, if he ſhould ſend her an ill ſpelled *billet-doux*.

Style is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear

to

to as much diſadvantage, and be as ill received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can, and does judge more or leſs, of ſtyle.

Mind your diction, in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle, even in the freeſt converſation and moſt familiar letters. After, at leaſt, if not before, you have ſaid a thing, reflect if you could not have ſaid it better.

Every man who has the uſe of his eyes, and his right hand, can write whatever hand he pleaſes. Nothing is ſo ungentleman-like as a ſchoolboy's ſcrawl. I do not deſire you to write a ſtiff formal hand, like that of a ſchool-maſter, but a genteel, legible, and liberal character, and to be able to write quick. As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors the other. Epiſtolary correſpondence

ſhould

ſhould be eaſy and natural, and convey to the perſons juſt what we would ſay if we were with them.

Vulgariſm in language is a certain characteriſtic of bad company, and a bad education. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. Would he ſay, that men differ in their taſtes, he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, that "What is one man's meat is another man's "poiſon." If any body attempt being *ſmart*, as he calls it, upon him, he gives them *tit for tat;* aye, that he does. He has always ſome favourite word for the time being, which, for the ſake of uſing often, he commonly abuſes; ſuch as, *vaſtly* angry, *vaſtly* kind, *vaſtly* handſome, and *vaſtly* ugly. Even his pronunciation of proper words, carries the mark of the beaſt along with it. He calls the earth *yearth;* he is *obleiged*, not *obliged* to you. He goes *to wards*, and not towards ſuch a place. He ſometimes affects hard words,

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by way of ornament, which he always mangles, like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words nor hard words; but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

Humming a tune within ourſelves, drumming with our fingers, making a noiſe with our feet, and ſuch awkward habits, being all breaches of good manners, are therefore indications of our contempt for the perſons preſent, and conſequently ſhould not be practiſed.

Eating very quick, or very ſlow, is characteriſtic of vulgarity; the former infers poverty; the latter, if abroad, that you are diſguſted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourſelf. Eating ſoup with your noſe in the plate is alſo vulgar. So likewiſe is ſmelling to the meat while on the fork, before you put it

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in your mouth. If you diſlike what is ſent upon your plate, leave it; but never, by ſmelling to or examining it, appear to tax your friend with placing unwholeſome proviſions before you.

Spitting on the floor or carpet is a filthy practice; and which, were it to become general, would render it as neceſſary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to ſuppoſe, that we have not been uſed to genteel furniture; for which reaſon alone, if for no other, a man of liberal education ſhould avoid it.

To conclude this article; never walk faſt in the ſtreets, which is a mark of vulgarity, ill-befitting the character of a gentleman, or a man of faſhion, though it may be tolerable in a tradeſman.

To ſtare any perſon full in the face whom you may chance to meet, is an act alſo of ill-breeding; it would ſeem to beſpeak as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

Keep yourſelf free, likewiſe, from all

odd tricks or habits; ſuch as, ſcratching yourſelf; putting your fingers to your mouth, noſe, and ears; thruſting out your tongue, ſnapping your fingers, biting your nails, rubbing your hands, ſighing aloud, an affected ſhivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

ABSENCE OF MIND.

AN abſent man is generally either a very weak, or a very affected man: he is, however, a very diſagreeable man in company. He is defective in all the common offices of civility. He does not enter in to the general converſation, but breaks into it from time to time, with ſome ſtarts of his own, as if he waked from a dream. He ſeems wrapped up in thought, and poſſibly does not think at all. He does not know his moſt intimate acquaintance by ſight, or anſwers them as if he were at croſs purpoſes. He leaves his hat in one room, his cane in another, and would probably leave his ſhoes in a third, if his buckles, though awry, did not ſave them. This is a ſure indication, either of a mind ſo weak that it cannot bear above one object at a time; or ſo affected, that it would be ſuppoſed to be wholly ingroſſed by ſome very great and important objects. Sir Iſaac Newton, Mr. Locke, and perhaps five or ſix more ſince the creation, may have had a right to abſence, from the intenſe thought their inveſtigations required.

No man is, in any degree, fit for either buſineſs or converſation, who does not command his attention to the preſent object, be what it will. When I ſee a man abſent in mind, I chuſe to be abſent in body; for it is almoſt impoſſible for me to ſtay in the room, as I cannot ſtand inattention and awkwardneſs.

I would rather be in company with a dead man, than with an abſent one: for if the dead man affords me no pleaſure, at leaſt he ſhews me no contempt; whereas the abſent man very plainly, though ſilently, tells me, that he does not think me worth his attention. Beſides, an abſent man can never make any obſervations upon the characters, cuſtoms, and manners of the company. He may be in the beſt companies all his lifetime, (if they will admit him), and never become the wiſer: we may as well converſe with a deaf man, as an abſent one. It is indeed a practical blunder to addreſs ourſelves to a man, who we plainly perceive neither hears, minds, nor underſtands us.

ATTENTION.

A Man is fit for neither buſineſs nor pleaſure, who either cannot, or does not, command and direct his attention to the preſent object, and, in ſome degree, baniſh, for that time, all other objects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

There is time enough for every thing in the courſe of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

This ſteady and undiſſipated attention to one object is a ſure mark of a ſuperior genius; as hurry, buſtle, and agitation, are

are the never-failing ſymptoms of a weak and frivolous mind.

Indeed without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madneſs. You ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve at once, all the people in the room; their motions, their looks, and their words; and yet without ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abſence, which is a thoughtleſſneſs and want of attention about what is doing, makes a man ſo like either a fool or a madman, that, for my part, I ſee no real difference. A fool never has thought; a madman has loſt it; and an abſent man is, for the time, without it.

In ſhort, the moſt material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people,

who, though they have lived long in the world, are but children ſtill as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in ſome degree, the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through that vail, and diſcover the natural character.

Add to this, there are little attentions which are infinitely engaging, and which ſenſibly affect that degree of pride and ſelf-love which is inſeparable from human nature; as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As for example: Suppoſe you invited any body to dine or ſup with you, you ought to recollect if you had obſerved that they had any favourite diſh, and take care to provide it for them; and when it came, you ſhould ſay, "You ſeemed to "me, at ſuch and ſuch a place, to give "this diſh a preference, and therefore I "ordered

"ordered it: this is the wine that I ob-
"ſerved you liked, and therefore I procur-
"ed ſome." Again, moſt people have their weakneſſes; they have their averſions or their likings to ſuch or ſuch things. If we were to laugh at a man for his averſion to a cat, or cheeſe, (which are common antipathies), or, by inattention or negligence, to let them come in his way where we could prevent it; he would, in the firſt caſe, think himſelf inſulted; and, in the ſecond, ſlighted; and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he diſlikes, ſhews him that he is at leaſt an object of our attention, flatters his vanity, and perhaps makes him more your friend than a more important ſervice would have done. The more trifling theſe things are, the more they prove your attention for the perſon, and are conſequently the more engaging. Conſult your own breaſt, and recollect how theſe little attentions, when ſhown you by others, flatter that degree of ſelf-love and vanity from which

which no man living is free. Reflect how they incline and attract you to that perſon, and how you are propitiated afterwards to all which that perſon ſays or does. The ſame cauſes will have the ſame effects in your favour.

AWK.

AWKWARDNESS

OF DIFFERENT KINDS.

MANY very worthy and ſenſible people have certain odd tricks, ill habits, and awkwardneſſes in their behaviour, which excite a diſguſt to and diſlike of their perſons, that cannot be removed or overcome by any other valuable endowment or merit which they may poſſeſs.

Now awkwardneſs can proceed but from two cauſes; either from not having kept good company, or from not having attended to it.

When an awkward fellow firſt comes into a room, it is highly probable, that his ſword gets between his legs, and throws him down, or makes him ſtumble at leaſt: when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down; and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a ſecond time; ſo that he is a quarter of

an

an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee in his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds his knife, fork, and ſpoon, differently from other people; eats with his knife, to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as, ſnuffing up his noſe, making faces, putting his fingers in his noſe, or blowing it, and looking afterwards in his handker-

chief,

chief, ſo as to make the company ſick. His hands are troubleſome to him when he has not ſomething in them, and he does not know where to put them; but they are in perpetual motion between his boſom and his breeches: he does not wear his clothes, and, in ſhort, does nothing like other people. All this, I own, is not in any degree criminal; but it is highly diſagreeable and ridiculous in company, and ought moſt carefully to be avoided by whoever deſires to pleaſe.

From this account of what you ſhould not do, you may eaſily judge what you ſhould do; and a due attention to the manners of people of faſhion, and who have ſeen the world, will make it habitual and familiar to you.

There is likewiſe an awkwardneſs of expreſſion and words moſt carefully to be avoided; ſuch as, falſe Engliſh, bad pronunciation, old ſayings, and common proverbs; which are ſo many proofs of having kept bad and low company. For example. If, inſtead of ſaying, "That taſtes "are different, and that every man has "his

"his own peculiar one," you ſhould let off a proverb, and ſay, That "what is one "man's meat is another man's poiſon;" or elſe, "Every one as they like, as the "good man ſaid when he kiſſed his cow;" every body would be perſuaded, that you had never kept company with any body above footmen and houſemaids.

There is likewiſe an awkwardneſs of the mind, that ought to be, and with care may be, avoided; as for inſtance, to miſtake or forget names. To ſpeak of Mr. What-d'ye-call-him, or Mrs. Thingum, or How-d'ye-call-her, is exceſſively awkward and ordinary. To call people by improper titles and appellations, is ſo too; as my Lord, for Sir; and Sir, for my Lord. To begin a ſtory or a narration when you are not perfect in it, and cannot go through with it, but are forced, poſſibly, to ſay in the middle of it, "I have forgot the reſt," is very unpleaſant and bungling. One muſt be extremely exact, clear, and perſpicuous, in every thing one ſays; otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them.

BASHFULNESS.

BASHFULNESS is the diſtinguiſhing character of an Engliſh booby, who appears frightened out of his wits if people of faſhion ſpeak to him, and bluſhes and ſtammers, without being able to give a proper anſwer; by which means he becomes truly ridiculous, from the groundleſs fear of being laughed at.

There is a very material difference between modeſty and an awkward baſhfulneſs, which is as ridiculous as true modeſty is commendable: it is as abſurd to be a ſimpleton as to be an impudent fellow; and we make ourſelves contemptible, if we cannot come into a room, and ſpeak to people, without being out of countenance, or without embarraſſment. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world: his deſpondency throws him into inaction; and the forward, the buſtling, and the petulant, will always precede him. The manner makes

the whole difference. What would be impudence in one manner, is only a proper and decent aſſurance in another. A man of ſenſe, and of knowledge of the world, will aſſert his own rights, and purſue his own objects, as ſteadily and intrepidly as the moſt impudent man living, and commonly more ſo; but then he has art enough to give an outward air of modeſty to all he does. This engages and prevails, whilſt the very ſame things ſhock and fail, from the overbearing or impudent manner only of doing them.

Engliſhmen, in general, are aſhamed of going into company. When we avoid ſingularity, what ſhould we be aſhamed of? And why ſhould we not go into a mixed company, with as much eaſe, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be aſhamed of: while we keep clear of them, we may venture any where without fear or concern. Nothing ſinks a young man into low company ſo ſurely as baſh-

baſhfulneſs. If he thinks that he ſhall not, he moſt ſurely will not pleaſe.

Some indeed, from feeling the pain and inconveniencies of baſhfulneſs, have ruſhed into the other extreme, and turned impudent; as cowards ſometimes grow deſperate from exceſs of danger: but this is equally to be avoided, there being nothing more generally ſhocking than impudence. The medium between theſe two extremes points out the well-bred man, who always feels himſelf firm and eaſy in all companies; who is modeſt without being baſhful, and ſteady without being impudent.

A mean fellow is aſhamed and embarraſſed when he comes into company, is diſconcerted when ſpoken to, anſwers with difficulty, and does not know how to diſpoſe of his hands; but a gentleman who is acquainted with the world, appears in company with a graceful and proper aſſurance, and is perfectly eaſy and unembarraſſed. He is not dazzled by ſuperior rank; he pays all the reſpect that is due to it, without being diſconcerted; and can

converſe as eaſily with a king as with any one of his ſubjects. This is the great advantage of being introduced young into good company, and of converſing with our ſuperiors. A well-bred man will converſe with his inferiors without inſolence, and with his ſuperiors with reſpect, and with eaſe. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of ſuperior abilities who is unacquainted with the world. Modeſty and a polite eaſy aſſurance, ſhould be united.

COM-

COMPANY.

TO keep good company, eſpecially at our firſt ſetting out, is the way to receive good impreſſions. Good company is not what reſpective ſets of good company are pleaſed either to call or think themſelves. It conſiſts chiefly (though not wholly) of people of conſiderable birth, rank, and character; for people of neither birth nor rank are frequently, and very juſtly, admitted into it, if diſtinguiſhed by any peculiar merit, or eminency in any liberal art or ſcience. So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardneſs, and others get into it by the protection of ſome conſiderable perſon. In this faſhionable good company, the beſt manners and the pureſt language are moſt unqueſtionably to be learnt; for they eſtabliſh and give the *ton* to both, which are called the language and manners of good company; neither

of them being aſcertained by any legal tribunal.

A company of people of the firſt quality cannot be called good company, in the common acceptation of the phraſe, unleſs they are the faſhionable and accredited company of the place; for people of the firſt quality can be as ſilly, as ill-bred, and as worthleſs, as people of the meaneſt degree. And a company conſiſting wholly of people of very low condition, whatever their merit or talents may be, can never be ſtyled good company; and therefore ſhould not be much frequented, though by no means deſpiſed.

A company wholly compoſed of learned men, though greatly to be reſpected, is not meant by the words *good company:* they cannot have the eaſy and poliſhed manners of the world, as they do not live in it. If we can bear our parts well in ſuch a company, it will be proper to be in it ſometimes; and we ſhall be more eſteemed in other companies for having a place in that.

A company conſiſting wholly of profeſſed wits and poets, is very inviting to young men, who are pleaſed with it, if they have wit themſelves; and if they have none, are fooliſhly proud of being one of it. But ſuch companies ſhould be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it; and people are as much afraid of a wit in company, as a woman is of a gun, which ſhe ſuppoſes may go off of itſelf, and do her a miſchief. Their acquaintance, however, is worth ſeeking, and their company worth frequenting; but not excluſively of others, nor to ſuch a degree as to be conſidered only as one of that particular ſet.

Above all things, endeavour to keep company with people above you; for there you riſe, as much as you ſink with people below you. When I ſay company above you, I do not mean with regard to their birth, but with regard to their merit, and the light in which the world conſiders them.

There are two ſorts of good company; one which is called the *beau monde*, and conſiſts of thoſe people who have the lead in courts, and in the gay part of life; the other conſiſts of thoſe who are diſtinguiſhed by ſome peculiar merit, or who excel in ſome particular and valuable art or ſcience.

Be equally careful to avoid that low company, which, in every ſenſe of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that ſource of many of our follies, and of ſome of our crimes, has ſunk many a man into company in every light infinitely below him, for the ſake of being the firſt man in it. There he dictates, is applauded, and admired: but he ſoon diſgraces himſelf, and diſqualifies himſelf for any better company.

Having thus pointed out what company you ſhould avoid, and what company you ſhould aſſociate with, I ſhall next lay down a few

Rules for Behaviour in Company.

When a young man, new in the world, firſt gets into company, he determines to conform to and imitate it. But he too often miſtakes the object of his imitation. He has frequently heard the abſurd term of genteel and faſhionable vices. He there obſerves ſome people who ſhine, and who in general are admired and eſteemed; and perceives, that theſe people are rakes, drunkards, and gameſters: he therefore adopts their vices, miſtaking their defects for their perfections, and imagining that they owe their faſhion and their luſtre to theſe genteel vices. But it is exactly the reverſe: for theſe people have acquired their reputation by their parts, their learning, their good-breeding, and other real accompliſhments; and are only blemiſhed and lowered in the opinions of all reaſonable people, by theſe general and faſhionable vices. It is therefore plain, that, in theſe mixed characters, the good part only makes people forgive, but not approve, the bad.

If

If a man ſhould unfortunately have any vices, he ought at leaſt to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men than natural inclinations.

Let us imitate the real perfections of the good company into which we may get; copy their politneſs, their carriage, their addreſs, and the eaſy and well-bred turn of their converſation: but we ſhould remember, that, let them ſhine ever ſo bright, their vices, if they have any, are ſo many blemiſhes, which we would no more endeavour to imitate, than we would make artificial warts upon our faces, becauſe ſome very handſome man had the misfortune to have a natural one upon his. We ſhould, on the contrary, think how much handſomer he would have been without it.

Having thus given you inſtructions for making you well received in good company, I proceed next to lay before you the polite

RULES

RULES FOR CONVERSATION.

WHEN you are in company, talk often, but never long; in that caſe, if you do not pleaſe, at leaſt you are ſure not to tire your hearers.

Inform yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue which ſome in company notoriouſly want, or declaim againſt any vice which others are notoriouſly infected with; your reflections, however general, and unapplied, will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you ſufficiently, not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you.

Tell ſtories very ſeldom, and abſolutely never

never but where they are very apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heard out; for if people are not willing to hear you, you had much better hold your tongue than them.

Long talkers generally ſingle out ſome unfortunate man in company, to whiſper, or at leaſt, in a half-voice, to convey a continuity of words to. This is exceſſively ill-bred; and, in ſome degree, a fraud; converſation-ſtock being a joint and common property. But if one of theſe unmerciful talkers lays hold of you, hear him with patience, (and at leaſt ſeeming attention), if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing will hurt him more, than either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

There is nothing ſo brutally ſhocking,

nor ſo little forgiven, as a ſeeming inattention to the perſon who is ſpeaking to you; and I have known many a man knocked down for a much ſlighter provocation than that inattention which I mean. I have ſeen many people, who, while you are ſpeaking to them, inſtead of looking at and attending to you, fix their eyes upon the ceiling, or ſome other part of the room, look out of the window, play with a dog, twirl their ſnuff-box, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind, more than this, and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that every the moſt trifling object deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment which ſuch treatment muſt excite in every breaſt where any degree of ſelf-love dwells. I repeat it again and again, that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be its rank or condition; even your footman will ſooner

forget and forgive a beating, than any manifeſt mark of ſlight and contempt. Be, therefore, not only really, but ſeemingly and manifeſtly attentive to whoever ſpeaks to you.

It is conſidered as the height of ill-manners to interrupt any perſon while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any new ſubject. This, however, every child knows.

Take, rather than give, the ſubject of the company you are in. If you have parts, you will ſhow them, more or leſs, upon every ſubject; and if you have not, you had better talk ſillily upon a ſubject of other people's, than of your own chuſing.

Never diſplay your learning but on particular occaſions. Reſerve it for learned men; and let even theſe rather extort it from you, than appear forward to diſplay it. Hence you will be deemed modeſt, and reputed to poſſeſs more knowledge than you really have. Never ſeem wiſer or more learned than your company. The man who affects to diſplay his learning, will

will be frequently queſtioned; and if found ſuperficial, will be ridiculed and deſpiſed; if otherwiſe, he will be deemed a pedant. Nothing can leſſen real merit (which will always ſhow itſelf) in the opinion of the world, but an oſtentatious diſplay of it by its poſſeſſor.

When you oppoſe or contradict any perſon's aſſertion or opinion, let your manner, your air, your terms, and your tone of voice be ſoft and gentle, and that eaſily and naturally, not affectedly. Uſe palliatives when you contradict; ſuch as, "I may be "miſtaken—I am not ſure, but I believe "—I ſhould rather think," *&c.* Finiſh any argument or diſpute with ſome little good-humoured pleaſantry, to ſhew that you are neither hurt yourſelf, nor mean to hurt your antagoniſt; for an argument kept up a good while, often occaſions a temporary alienation on each ſide.

Avoid, as much as you can, in mixed companies, argumentative, polemical converſation; which certainly indiſpoſe, for a time, the contending parties towards each

other; and if the controverſy grows warm and noiſy, endeavour to put an end to it by ſome genteel levity or joke.

Arguments ſhould never be maintained with heat and clamour, though we believe or know ourſelves to be in the right; we ſhould give our opinions modeſtly and coolly; and if that will not do, endeavour to change the converſation, by ſaying, "We "ſhall not be able to convince one ano-"ther, nor is it neceſſary that we ſhould, "ſo let us talk of ſomething elſe."

Remember that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

The jokes, *bons mots*, the little adventures, which may do very well in one company, will ſeem flat and tedious when related in another. The particular character, the habits, the cant of company, may give merit to a word or a geſture, which would have none at all if diveſted of thoſe accidental circumſtances. Here people very

very commonly err; and fond of ſomething that has entertained them in one company, and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or, it may be, offenſive, by being ill timed, or miſplaced. Nay, they often do it with this ſilly preamble, "I will tell you an excellent thing:" or, "I will tell you the beſt thing in the "world." This raiſes expectations, which, when abſolutely diſappointed, make the relater of this excellent thing look, very deſervedly, like a fool.

Upon all occaſions avoid ſpeaking of yourſelf if it be poſſible. Some, abruptly, ſpeak advantageouſly of themſelves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accuſations againſt themſelves, and complaining of calumnies which they never heard, in order to juſtify themſelves, and exhibit a catalogue of their many virtues. "They acknowledge, indeed, it may ap-"pear odd, that they ſhould talk thus of

" themſelves; it is what they have a great " averſion to, and what they could not " have done, if they had not been thus " unjuſtly and ſcandalouſly abuſed." This thin veil of modeſty drawn before vanity, is much too tranſparent to conceal it, even from thoſe who have but a moderate ſhare of penetration.

Others go to work more modeſtly and more ſlyly ſtill: They confeſs themſelves guilty of all the cardinal virtues, by firſt degrading them into weakneſſes, and then acknowledging their misfortune in being made up of thoſe weakneſſes. " They " cannot ſee people labouring under mis- " fortunes, without ſympathizing with, " and endeavouring to help them. They " cannot ſee their fellow-creatures in di- " ſtreſs without relieving them; though " truly their circumſtances cannot very well " afford it. They cannot avoid ſpeaking " the truth, though they acknowledge it " to be ſometimes imprudent. In ſhort, " they confeſs, that, with all theſe weak- " neſſes, they are not fit to live in the

" world,

" world, much leſs to proſper in it. But " they are now too old to purſue a con- " trary conduct, and therefore they muſt " rub on as well as they can."

Though this may appear too ridiculous and *outré* even for the ſtage, yet it is frequently met with upon the common ſtage of the world. This principle of vanity and pride is ſo ſtrong in human nature that it deſcends even to the loweſt objects; and we often ſee people fiſhing for praiſe, where, admitting all they ſay to be true, no juſt praiſe is to be caught. One perhaps affirms, that he has rode poſt an hundred miles in ſix hours. Probably this is a falſehood; but even ſuppoſing it to be true, what then? why, it muſt be admitted that he is a very good poſt-boy, that is all. Another aſſerts, perhaps not without a few oaths, that he has drank ſix or eight bottles of wine at a ſitting. It would be charitable to believe ſuch a man a liar; for, if we do not, we muſt certainly pronounce him a beaſt.

There are a thouſand ſuch follies and extra-

extravagancies which vanity draws people into, and which always defeat their own purpoſe. The only method of avoiding theſe evils, is never to ſpeak of ourſelves. But when, in a narrative, we are obliged to mention ourſelves, we ſhould take care not to drop a ſingle word that can, directly or indirectly, be conſtrued as fiſhing for applauſe. Be our characters what they will, they will be known; and no body will take them upon our own words. Nothing that we can ſay ourſelves will varniſh our defects, or add luſtre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obſcure. If we are ſilent upon our own merits, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which we may really deſerve. But if we are our own panegyriſts upon any occaſion, however artfully dreſſed or diſguiſed, every one will conſpire againſt us, and we ſhall be diſappointed of the very end we aim at.

Take care never to ſeem dark and myſterious; which is not only a very unamiable.

able character, but a very ſuſpicious one too: if you ſeem myſterious with others, they will be really ſo with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reſerved interior: to be upon your own guard, and yet, by a ſeeming natural openneſs, to put people off theirs. The majority of every company will avail themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage.

Always look people in the face when you ſpeak to them: the not doing it is thought to imply conſcious guilt; beſides that you loſe the advantage of obſerving, by their countenances, what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears: for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking what they have no intention that I ſhould know.

Private ſcandal ſhould never be received

nor

nor retailed willingly: for though the defamation of others may, for the preſent, gratify the malignity or the pride of our hearts; yet cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition. In ſcandal, as in robbery, the receiver is always thought as bad as the thief.

Never, in converſation, attack whole bodies of any kind; for you may thereby unneceſſarily make yourſelf a great number of enemies. Among women, as among men, there are good as well as bad, and, it may be, full as many, or more, good, than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, *&c.* They are all men, ſubject to the ſame paſſions and ſentiments, differing only in the manner, according to their ſeveral educations; and it would be as imprudent as unjuſt to attack any of them by the lump. Individuals forgive ſometimes; but bodies and ſocieties never do. Many young people think it very genteel and witty to abuſe the clergy; in which they are extremely

tremely miſtaken; ſince, in my opinion, parſons are very like men, and neither the better nor the worſe for wearing a black gown. All general reflections upon nations and ſocieties are the trite, threadbare jokes of thoſe who ſet up for wit without having any, and ſo have recourſe to common-place. Judge of individuals from your own knowledge of them, and not from their ſex, profeſſion, or denomination.

Mimickry, which is the common and favourite amuſement of little low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. We ſhould neither practiſe it, nor applaud it in others. Beſides that the perſon mimicked is inſulted; and, as I have often obſerved to you before, an inſult is never forgiven.

We may frequently hear ſome people, in good company, interlard their converſation with oaths, by way of embelliſhment, as they ſuppoſe; but we muſt obſerve, too, that thoſe who do ſo, are never

thoſe who contribute, in any degree, to give that company the denomination of good company. They are generally people of low education; for ſwearing, without having a ſingle temptation to plead, is as ſilly, and as illiberal, as it is wicked.

Whatever we ſay in company, if we ſay it with a ſupercilious cynical face, or an embarraſſed countenance, or a ſilly diſconcerted grin, it will be ill received. If we mutter it, or utter it indiſtinctly, and ungracefully, it will be ſtill worſe received.

Never talk of your own or other people's domeſtic affairs: yours are nothing to them, but tedious; theirs are nothing to you. It is a tender ſubject; and it is a chance if you do not touch ſome body or other's ſore place. In this caſe, there is no truſting to ſpecious appearances, which are often ſo contrary to the real ſituation of things between men and their wives, parents and their children, ſeeming friends, *&c.* that, with the beſt intentions in the world, we very often make ſome very diſagreeable blunders.

Nothing makes a man look ſillier in company, than a joke or pleaſantry not reliſhed, or not underſtood; and if he meets with a profound ſilence when he expected a general applauſe, or, what is ſtill worſe, if he is deſired to explain the joke or *bon mot*, his awkward and embarraſſed ſituation is eaſier imagined than deſcribed.

Be careful how you repeat in one company what you hear in another. Things ſeemingly indifferent may, by circulation, have much graver conſequences than may be imagined. There is a kind of general tacit truſt in converſation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind draws himſelf into a thouſand ſcrapes and diſcuſſions, and is ſhyly and indifferently received where-ever he goes.

Always adapt your converſation to the people you are converſing with; for I ſuppoſe you would not talk upon the ſame ſubject, and in the ſame manner, to a biſhop, a philoſoper, a captain, and a woman.

People of an ordinary low education, when they happen to fall into good company, imagine themſelves the only object of its attention: if the company whiſpers, it is, to be ſure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that, by the moſt forced interpretation, can be applied to them, happens to be ſaid, they are convinced that it was meant at them; upon which they grow out of countenance firſt, and then angry. This miſtake is very well ridiculed in the Stratagem; where Scrub ſays, "I am ſure "they talked of me, for they laughed "confoundedly." A well-bred man ſeldom thinks, but never ſeems to think, himſelf ſlighted, undervalued, or laughed at in company, unleſs where it is ſo plainly marked out, that his honour obliges him to reſent it in a proper manner. On the contrary, a vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him: if the company happen to laugh, he is perſuaded

ſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhowing what he calls a proper ſpirit, and aſſerting himſelf. The converſation of a vulgar man alſo always ſavours ſtrongly of the lowneſs of his education and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphaſis, as intereſting matters. He is a man-goſſip.

A certain degree of exterior ſerioufneſs in looks and motions gives dignity, without excluding wit and decent cheerfulneſs. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility.

ECONOMY.

A Fool ſquanders away, without credit or advantage to himſelf, more than a man of ſenſe ſpends with both. The latter employs his money as he does his time, and never ſpends a ſhilling of the one, nor a minute of the other, but in ſomething that is either uſeful, or rationally pleaſing to himſelf or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withſtand the charms of a toy-ſhop; ſnuff-boxes, watches, heads of canes, *&c.* are his deſtruction. His ſervants and tradeſmen conſpire with his own indolence to cheat him; and, in a very little time, he is aſtoniſhed, in the midſt of all the ridiculous ſuperfluities, to find himſelf in want of all the real comforts and neceſſaries of life.

Without care and method, the largeſt fortune will not, and with them almoſt the ſmalleſt will, ſupply all neceſſary expences. As far as you can poſſibly, pay ready money for every thing you buy, and avoid bills.

bills. Pay that money too yourſelf, and not through the hands of any ſervant; who always either ſtipulates poundage, or requires a preſent for his good word, as they call it. Where you muſt have bills, (as for meat and drink, clothes, *&c.*), pay them regularly every month, and with your own hand. Never, from a miſtaken economy, buy a thing you do not want, becauſe it is cheap; or, from a ſilly pride, becauſe it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man who knows what he receives and what he pays, ever runs out. I do not mean, that you ſhould keep an account of the ſhillings and half-crowns which you may ſpend in chair-hire, operas, *&c.*; they are unworthy of the time, and the ink, that they would conſume; leave ſuch *minutiæ* to dull, penny-wiſe fellows: but remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

FRIENDSHIP.

YOUNG perſons have commonly an unguarded frankneſs about them, which makes them the eaſy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really ſo; and pay that profeſſion of ſimulated friendſhip with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not ſuppoſe that people become friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower, and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit.

There is another kind of nominal friendſhip among young people, which is warm for the time, but luckily of ſhort duration. This friendſhip is haſtily produced, by their being

being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip truly! and well cemented by drunkenneſs and lewdneſs. It ſhould rather be called a conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil magiſtrate. However, they have the impudence and the folly to call this confederacy a friendſhip. They lend one another money for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence.

When a man uſes ſtrong proteſtations or oaths to make you believe a thing, which is of itſelf ſo probable, that the bare ſaying of it would be ſufficient, depend upon it he deceives you, and is highly intereſted in making you believe it, or elſe he would not take ſo much pains.

Remem-

Remember to make a great difference between companions and friends; for a very complaiſant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you upon that which they have of your friends; and there is a Spaniſh proverb which ſays, very juſtly, "Tell me who you "live with, and I will tell you who you "are." One may fairly ſuppoſe, that a man who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chuſe a ſecure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip.

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—Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt no body; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

GOOD-

GOOD-BREEDING.

GOOD-BREEDING has been very juſtly defined to be, "The reſult of much "good-ſenſe, ſome good-nature, and a "little ſelf-denial, for the ſake of others, "and with a view to obtain the ſame in-"dulgence from them."

Good-breeding alone can prepoſſeſs people in our favour at firſt ſight; more time being neceſſary to diſcover greater talents. Good-breeding, however, does not conſiſt in low bows, and formal ceremony; but in an eaſy, civil, and reſpectful behaviour.

Indeed good-ſenſe, in many caſes, muſt determine good-breeding; for what would be civil at one time, and to one perſon, would be rude at another time, and to another perſon: there are, however, ſome general rules of good-breeding. As, for example: to anſwer only Yes, or No, to any perſon, without adding, Sir, My Lord, or Madam, (as it may happen), is always extremely rude; and it is equally ſo not to give proper attention and a civil anſwer, when

when ſpoken to. Such behaviour convinces the perſon who is ſpeaking to us, that we deſpiſe him, and do not think him worthy of our attention, or an anſwer.

A well-bred perſon will take care to anſwer with complaiſance when he is ſpoken to; will place himſelf at the lower end of the table, unleſs bid to go higher; will drink firſt to the lady of the houſe, and then to the maſter; he will not eat awkwardly or dirtily, nor ſit when others ſtand; and he will do all this with an air of complaiſance, and not with a grave ill-natured look, as if he did it all unwillingly.

There is nothing more difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is ſometimes neceſſary; a certain degree of firmneſs is abſolutely ſo; and an outward modeſty is extremely becoming.

Virtue and learning, like gold, have their

their intrinſic value; but if they are not poliſhed they certainly loſe a great deal of their luſtre: and even poliſhed braſs will paſs upon more people than rough gold. What a number of ſins does the cheerful, eaſy good-breeding of the French frequently cover!

My Lord Bacon ſays, "That a pleaſing figure is a perpetual letter of recommendation." It is certainly an agreeable fore-runner of merit, and ſmooths the way for it.

A man of good-breeding ſhould be acquainted with the forms and particular cuſtoms of courts. At Vienna, men always make curt'ſies, inſtead of bows, to the Emperor; in France, no body bows to the King, or kiſſes his hand; but, in Spain and England, bows are made, and hands are kiſſed. Thus every court has ſome peculiarity, which thoſe who viſit them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſſes.

Very few, ſcarcely any, are wanting in the reſpect which they ſhould ſhew to thoſe

whom they acknowledge to be infinitely their ſuperiors. The man of faſhion and of the world, expreſſes it in its fulleſt extent; but naturally, eaſily, and without concern: whereas a man who is not uſed to keep good company, expreſſes it awkwardly; one ſees that he is not uſed to it, and that it coſts him a great deal: but I never ſaw the worſt-bred man living guilty of lolling, whiſtling, ſcratching his head, and ſuch-like indecencies, in company that he reſpected. In ſuch companies, therefore, the only point to be attended to is, to ſhow that reſpect, which every body means to ſhow, in an eaſy, unembarraſſed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed to be upon a footing of equality with the reſt; and, conſequently, every one claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed; but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or

frivolouſly, it is worſe than rudeneſs, it is brutality, to ſhow him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are entitled, in conſideration of their ſex, not only to an attentive, but an officious, good-breeding, from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at, and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agrémens* which are of common right; ſuch as the beſt places, the beſt diſhes, *&c.* but, on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you: ſo that, upon the whole, you will, in your turn, enjoy your ſhare of common right.

The third ſort of good-breeding is local, and is variouſly modified, in not only different

different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts; they are the matter to which, in this caſe, Faſhion and Cuſtom only give the different ſhapes and impreſſions. Whoever has the two firſt ſorts, will eaſily acquire this third ſort of good-breeding, which depends ſingly upon attention and obſervation. It is properly the poliſh, the luſtre, the laſt finiſhing ſtrokes of good-breeding. A man of ſenſe, therefore, carefully attends to the local manners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him, which are to good-breeding what the laſt delicate and maſterly touches are to a good picture, and which the vulgar have no notion of, but by which good judges diſtinguiſh the maſter. He attends even to their air, dreſs, and motions, and imi-

tates them liberally, and not ſervilely; he copies, but does not mimic. Theſe perſonal graces are of very great conſequence. They anticipate the ſentiments, before merit can engage the underſtanding; they captivate the heart, and give riſe, I believe, to the extravagant notions of charms and philters. Their effects were ſo ſurpriſing, that they were reckoned ſupernatural.

In ſhort, as it is neceſſary to poſſeſs learning, honour and virtue, to gain the eſteem and admiration of mankind; ſo politeneſs and good-breeding are equally neceſſary to render us agreeable in converſation and common life. Great talents are above the generality of the world, who neither poſſeſs them themſelves, nor are competent judges of them in others; but all are judges of the leſſer talents, ſuch as civility, affability, and an agreeable addreſs and manner; becauſe they feel the good effects of them, as making ſociety eaſy and agreeable.

To conclude: be aſſured, that the profoundeſt learning, without good-breeding,

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is unwelcome and tireſome pedantry; that a man who is not perfectly well-bred, is unfit for good company, and unwelcome in it; and that a man who is not well-bred is full as unfit for buſineſs as for company.

Make, then, good-breeding the great object of your thoughts and actions. Obſerve carefully the behaviour and manners of thoſe who are diſtinguiſhed by their good-breeding; imitate, nay, endeavour to excel, that you may at leaſt reach them; and be convinced that good-breeding is to all wordly qualifications, what charity is to all Chriſtian virtues. Obſerve how it adorns merit, and how often it covers the want of it.

FINIS.